

*Gal 10 Ma*

# RELIGIOUS TRACTS,

DISPERSED BY THE

S O C I E T Y

FOR

PROMOTING

CHRISTIAN

KNOWLEDGE.

---

IN TWELVE VOLUMES.

VOL. II.

---

LONDON:

PRINTED FOR F. AND C. RIVINGTON,  
BOOKSELLERS TO THE SOCIETY,  
NO. 62, ST. PAUL'S CHURCH-YARD.

---

1807.

*15*



Printed by Ann Rivington,  
St. John's Square, Clerkenwell.



# CONTENTS

OF

## VOLUME II.

- I. The Catechism briefly explained by short Notes grounded upon Holy Scripture, commonly called the Oxford Catechism.
- II. Adams's (Dr.) Pastoral Advice to Young Persons before Confirmation.
- III. Nowell's Earnest Exhortation to Young Persons lately Confirmed.
- IV. Secker's (Archbp.) Sermon on Confirmation.
- V. Wall on Infant Baptism.
- VI. Barrow's (Dr. Isaac) Doctrine of the Sacraments.
- VII. Friendly Call to the Holy Communion.
- VIII. Fleetwood's (Bp.) Reasonable Communicant.
- IX. Waldo's, (Peter, Esq;) Essay on the Holy Sacrament.
- X. Wilson's (Bp.) Short Introduction to the Lord's Supper.

# RELIGIOUS TRACTS

COPIES OF THE

RELIGIOUS TRACTS

COPIES OF THE

RELIGIOUS TRACTS

I. The Christian's Duty explained  
by John Wesley, grounded upon  
the Christian's Duty, and  
the Christian's Duty.

II. A new (and) improved  
method of teaching the  
Christian's Duty.

III. New (and) improved  
method of teaching the  
Christian's Duty.

IV. A new (and) improved  
method of teaching the  
Christian's Duty.

V. A new (and) improved  
method of teaching the  
Christian's Duty.

VI. A new (and) improved  
method of teaching the  
Christian's Duty.

VII. A new (and) improved  
method of teaching the  
Christian's Duty.

VIII. A new (and) improved  
method of teaching the  
Christian's Duty.

IX. A new (and) improved  
method of teaching the  
Christian's Duty.

THE  
C A T E C H I S M

SET FORTH IN THE BOOK OF

COMMON PRAYER,

BRIEFLY EXPLAINED BY SHORT NOTES,  
GROUNDED UPON HOLY SCRIPTURE.

TO WHICH IS ADDED,  
AN ESSAY OF QUESTIONS AND ANSWERS,  
FRAMED OUT OF THE SAME NOTES,  
FOR THE EXERCISE OF YOUTH.

---

A NEW EDITION.

---



OXFORD:

PRINTED AT THE CLARENDON PRESS,

BY W. DAWSON, T. BENSLEY, AND J. COOKE,  
PRINTERS TO THE UNIVERSITY.

And sold by W. Dawson, at the Oxford Bible Warehouse,  
Paternoster Row, London. 1797.

C. A. T. E. C. H. I. S. M.

SET FORTH IN THE BOOK OF

COMMON PRAYER.

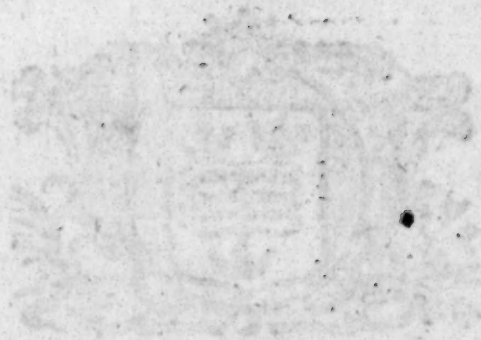
BRIEFLY EXPLAINED BY SHORT NOTES  
GIVEN UPON NEW QUESTIONS.

TO WHICH IS ADDED

AN ESSAY OF QUESTIONS AND ANSWERS  
FRAMED OUT OF THE SAME NOTES.

FOR THE EXERCISE OF YOUTH.

A NEW EDITION.



OF THE

LIBRARY OF THE

UNIVERSITY OF CHURCHILL

CHURCHILL, MASS.

1877

## TO THE READER.

**T**HESE short expository Notes were not intended to forestal the use of the larger and more learned Expositions, which are already extant upon the Church Catechism; much less to prevent the seasonable enlargements of the Industrious Catechist upon the same: but are rather designed for a Preparative and Manuduction to the promoting of both.

The first thing here aimed at, was Brevity: and therefore, as the Positions are not many, so the Scripture proofs for the justification of the chiefest passages in them, are designedly single. And yet because the cited Scriptures, and perhaps also the Positions themselves, may seem too numerous for young beginners; it may be convenient to make choice of some of the more easy and important Notes, with some of their most necessary proofs, for the first Essay; and afterwards to have recourse to the remainder, as further occasion and abilities shall invite.

The next thing endeavoured, was Plainness: and for that reason, all citations of human Authors, and other curiosities of Learning, are wholly forborn. And to make the Exposition yet more plain, the Teacher is to be entreated, in his illustrating the Points to be proved, to give some familiar discovery of their conformity to the words or scope of the Marginal Texts, distinctly pointed to for that purpose.

The last thing projected, was the delineation of such a compass of Catechistical Doctrines, as might sufficiently evidence this short CATECHISM to be improveable to a more diffusive use in the Church, than only to capacitate Youth for the Rite of Confirmation; as was, it seems, at the first intended.



*In a word, it was desired that some small Manual of Catechistical Observations might be found in the hands of young Christians; which being by the direction of the Instructor, and care of Parents, and Governors, competently learned in small portions, might enable those Youths to return understanding Answers to all such Questions, as should naturally arise from the Observations propounded.*

*And if, after this, the Catechist shall please to frame the residue of his discourse upon these subjects, to the capacity and expectation of the rest of his Auditory; these performances together may (by God's blessing) become a hopeful means both to deliver some Aged Hearers from their inveterate Ignorance, and this most necessary service of Catechization also from the contempt of being reputed work only for Children.*

I COR. xiv. 20.

Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

Prov. xxii. 6.

**T**RAIN up [*or, Catechize*] a Child in the way he should go: and when he is old, he will not depart from it.

2 Tim. iii. 15.

From a Child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

¶ *A Sermon preached before King James, upon Eph. iv. 13. by James Usher, late Archbishop of Armagh.*

“ Great Scholars possibly may think, that it stands not so well with their credit, to stoop thus low, and to spend so much of their time in teaching these rudiments and first principles of the Doctrine of Christ. But they should consider, that the laying the foundation skilfully, as it is the matter of greatest importance in the whole building, so it is the very master-piece of the wisest Builder. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation; saith the great Apostle, 1 Cor. iii. 10. And let the learnedst of us all try it whenever we please, we shall find, that to lay the ground-work rightly (that is, to apply ourselves unto the capacity of the common Auditory, and to make an ignorant man understand these mysteries in some good measure) will put us to the trial of our skill, and trouble us a great deal more, than if we were to discuss a controversy, or handle a subtle point of Learning in the Schools.”

¶ *The Peace-maker (Sect. 23.) by Joseph Hall, late Bishop of Norwich.*

“ It was the observation of that wise and learned King James of blessed memory,---that the reason, why so many of ours were perverted to Popish Superstition, was, for that the people were not well grounded by due catechizing in the Principles of Christian Religion;---and that there is no employ-

" ment in the world, wherein God's ministers can  
 " so profitably employ themselves, as in this of plain  
 " and familiar Catechizing. What is a Building  
 " without a Foundation? If this Ground-work there-  
 " fore be not surely laid, all their Divine Discourses  
 " (for such their Sermons are) lie upon the loose  
 " sand, and are easily washed way by the insinuat-  
 " ive suggestions of false Teachers.---As for matter of  
 " belief, where the foundation is surely laid of the  
 " Doctrines of Faith, contained in the *Apostolick*,  
 " *Nicene, Athanasian Creeds*; and of the Doctrine of  
 " the Sacraments, briefly comprized in our publicly  
 " allowed Catechism; I see no reason but to think  
 " our people so sufficiently defended against the dan-  
 " ger of Error, that no Heretical machinations could  
 " be able to batter or undermine them. And surely,  
 " if ever there were or can be time, wherein this  
 " duty of Catechizing were fit to be enforced, it is  
 " this upon which we are fallen, when the souls of  
 " Christian people are so hard laid at, not only by  
 " *Popery, Anabaptism, Antinomianism, Pelagianism*;  
 " but by the confounding and hellish Heresies of  
 " *Socinianism, Antitrinitarianism, Nearinism*, prodigi-  
 " ous mischiefs; tending not only to the disturb-  
 " ance of our peace, but to the utter destruction of  
 " Christianity."

---

COME ye Children, hearken unto me; I will  
 teach you the fear of the Lord. *Psal. xxxiv. 11.*

When the chief Priests and Scribes saw the won-  
 derful things that he did, and the children crying in  
 the Temple, and saying, Hosanna to the Son of  
 David, they were sore displeased, and said unto him,  
 Hearst thou what these say? And Jesus saith unto  
 them, Yea, have ye never read, Out of the mouth  
 of babes and sucklings thou hast perfected praise?  
*Matt. xxi. 15, 16.*

# A C A T E C H I S M,

THAT IS TO SAY,

An Instruction to be learned of every Person, before  
he be brought to be Confirmed by the Bishop.

Question. *WHAT* is your name?

Answer. N. or M.

Quest. *Who* gave you this name?

Ans. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an Inheritor of the kingdom of Heaven.

Quest. *What* did your Godfathers and Godmothers then for you?

Ans. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Quest. *Dost thou not think that thou art bound to believe and to do, as they have promised for thee?*

Ans. Yes verily; and by God's help so I will: And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. *Rehearse the Articles of thy belief.*

Answer. **I** Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ his only Son our Lord, Who



was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into Hell, The third day he rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Catholick Church, The Communion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

*Quest. What dost thou chiefly learn in these Articles of thy belief?*

*Ans. First, I learn to believe in God the Father, who hath made me, and all the world.*

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

*Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be?*

*Ans. Ten.*

*Quest. Which be they?*

*Ans. THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.*

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thyself any graven Image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands, in them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God



God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy Neighbour.

X. Thou shalt not covet thy Neighbour's house; thou shalt not covet thy Neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*Quest. What dost thou chiefly learn by these commandments?*

*Answ.* I learn two things: My duty towards God, and my duty towards my Neighbour.

*Quest. What is thy duty towards God?*

*Answ.* My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

*Quest. What is thy duty towards thy Neighbour?*

*Answ.* My duty towards my Neighbour, is to love him

him as myself, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit myself to all my Governors, Teachers, Spiritual Pastors and Masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet or desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

*Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.*

*Answ.* **O**UR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, As we forgive them that trespass against us; and lead us not into temptation, But deliver us from evil. *Amen.*

*Quest. What desirest thou of God in this Prayer?*

*Answ.* I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers

## A C A T E C H I S M.

dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, *Amen*. So be it.

Quest. *HOW many Sacraments hath Christ ordained in his Church?*

Ans. Two only, as generally necessary to salvation: that is to say, Baptism and the Supper of the Lord.

Quest. *What meanest thou by this word Sacrament?*

Ans. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. *How many parts are there in a Sacrament?*

Ans. Two: the outward and visible sign, and the inward spiritual grace.

Quest. *What is the outward visible sign, or form in Baptism?*

Ans. Water: wherein the person is baptized *In the Name of the Father, and of the Son, and of the Holy Ghost*.

Quest. *What is the inward and spiritual grace?*

Ans. A death unto sin, and a new birth unto righteousness: for being by nature born in sin and the children of wrath, we are hereby made the children of grace.

Quest. *What is required of persons to be baptized?*

Ans. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Quest. *Why then are infants baptized, when by reason of their tender age they cannot perform them?*

Ans. Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

*Quest. Why was the Sacrament of the Lord's Supper ordained?*

*Ans. For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.*

*Quest. What is the outward part or sign of the Lord's Supper?*

*Ans. Bread and wine, which the Lord hath commanded to be received.*

*Quest. What is the inward part, or thing signified?*

*Ans. The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lord's Supper.*

*Quest. What are the benefits whereof we are partakers thereby?*

*Ans. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.*

*Quest. What is required of them who come to the Lord's Supper?*

*Ans. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.*

¶ The Curate of every Parish, shall diligently, upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church, instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So



¶ So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the ten Commandments; and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a God-father, or a God-mother, as a witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be Confirmed.

¶ *Canons selected by Egbert, Archbishop of York, about the year of Christ 750.*

CAN. VI. *Ut unusquisque Sacerdos, &c.* "That every Priest should diligently insinuate into the People committed to his charge, the Lord's Prayer and Creed; and inform their understanding in the study and practice of all points of the Christian Religion." *Compare this with the eleventh Canon of the Council of Cloveshoe under Cuthbert, Archbishop of Cant. in the year 747.*

¶ *Injunctions by Queen Elizabeth in the Year 1559.*

§ 44. *Item,* "Every Parson, Vicar, and Curate, shall upon every Holy-day, and every second Sunday in the Year, hear and instruct all the Youth of the Parish, for half an hour at the least, before Evening Prayer, in the ten Commandments, the Articles of the Belief, and in the Lord's Prayer, and diligently examine them, and teach the Catechism set forth in the Book of publick Prayer."

¶ *Constitutions,*



¶ *Constitutions and Canons Ecclesiastical agreed upon in the Year 1603.*

“ LIX. Every Parson, Vicar, or Curate, upon  
 “ every Sunday and Holy-day before Evening Prayer,  
 “ shall, for half an hour or more, examine and in-  
 “ struct the Youth and ignorant Persons of his Pa-  
 “ rish, in the ten Commandments, the Articles of  
 “ the Belief, and in the Lord’s Prayer: and shall  
 “ diligently hear, instruct, and teach them the Ca-  
 “ techism set forth in the Book of Common Prayer.  
 “ And all Fathers, Mothers, Masters, and Mistresses,  
 “ shall call their Children, Servants and Apprentices,  
 “ which have not learned their Catechism, to come  
 “ to the Church at the time appointed, obediently to  
 “ hear, and to be ordered by the Minister, until  
 “ they have learned the same,” &c.

¶ *King James’s Letter of Directions to the Lord  
 Archbishop of Cant. in the Year 1622.*

“ That those Preachers be most encouraged and  
 “ approved of, who spend their Afternoon’s Exercise  
 “ in the examination of Children in their Catechisms,  
 “ and in the expounding of the several points and  
 “ heads of the Catechism, which is the most ancient  
 “ and laudable custom of teaching in the Church of  
 “ England.”

*The now-mentioned Archbishop of Cant. his Letter there-  
 upon, written to the Archbishop of York.*

“ So far are these directions from abating, that  
 “ his Majesty doth expect at our hands, that it should  
 “ increase the Number of Sermons, by renewing  
 “ upon every Sunday in the Afternoon, in all Parish-  
 “ Churches throughout the Kingdom, that primitive  
 “ and most profitable exposition of the Catechism,  
 “ wherewith the People, yea very Children, may be  
 “ timely

“ timely seasoned and instructed in all the Heads of  
 “ Christian Religion: the which kind of teaching  
 “ (to our amendment be it spoken) is more diligently  
 “ observed in all the Reformed Churches of *Europe*,  
 “ than of late it hath been here in *England*. I find  
 “ his Majesty much moved with this neglect, and  
 “ resolved (if we that are his Bishops do not see a  
 “ Reformation hereof, which I trust we shall) to  
 “ recommend it to the care of the Civil Magistrate.”

¶ *In a Sermon preached before King James in the year  
 1624, by James Usher, late Lord Archbishop of  
 Armagh.*

“ Your Majesty can never be sufficiently com-  
 “ mended, in taking order, that the chief heads of  
 “ the Catechism should in the ordinary Ministry, be  
 “ diligently propounded and explained unto the Peo-  
 “ ple throughout the Land. Which I wish were as  
 “ duly executed every where, as was piously by  
 “ you intended.—The neglecting of this, is the  
 “ frustrating of the whole work of the Ministry. For  
 “ let us preach never so many Sermons unto the  
 “ People, our labour is but lost, so long as the foun-  
 “ dation is unlaid, and the first principles untaught,  
 “ upon which all other doctrine must be builded.”

# THE CATECHISM

SET FORTH IN THE BOOK OF

## COMMON PRAYER, BRIEFLY EXPLAINED.

**SECTION** *N. or M.* **T**HE Christian Name, which was given in Baptism, calleth to mind the Christian  
**I.** *a* Acts 19. 4. 5. *a* Faith, in which the then named person was Baptized. And he also bearing the  
*b* 1 Pet. 4. 16. name of Christ, is called a *b* Christian, and so is distinguished from men of other Religions; as Jews, Turks, and Heathens.

*My God-fathers and God-mothers in my Baptism.*] Names have been usually given to infants, when they were received into the Church by *c* Circumcision, to which  
*c* Luke 2. 21. *d* Col. 2. 11, *d* Baptism is a correspondent Sacrament.  
 12. And these Names have been sometimes  
*e* Gen. 21. 3. given by *e* Parents, and sometimes by  
*f* Ruth 4. 17. *f* others, with the *g* Parents' approba-  
*g* Luke 1. 59, tion.  
 60, 62, 63.

Where-

*Wherein I was made, &c.]* Three Privileges are conferred upon the Baptized Christian, or Believer.

1. He who was naturally <sup>h</sup> estranged <sup>h</sup> Eph. 2. 12. from Christ, is now made a Member of him: that is, a <sup>i</sup> Member of that mystical <sup>i</sup> Eph. 5. 30. <sup>k</sup> Body of the Church, whereof Christ <sup>k</sup> Eph. 1. 22, is the Head. <sup>23.</sup>

2. Being a Member of Christ; he who was naturally a <sup>i</sup> Child of wrath, is now <sup>i</sup> Eph. 2. 3. made a <sup>m</sup> Son of God by <sup>n</sup> adoption, <sup>m</sup> 1 John 3. 1. <sup>n</sup> Gal. 4. 5.

3. Being a Son of God; he who was naturally a Child of Perdition, is now made an <sup>o</sup> Heir of God, and joint Heir <sup>o</sup> Rom. 8. 16, with Christ to a <sup>p</sup> Kingdom of Glory. <sup>p</sup> Luke 12. 32. <sup>17, 18.</sup>

*They did promise and vow, &c.]* By continuing the ancient use <sup>q</sup> of witnesses <sup>q</sup> Isa. 8. 2, 3. at the naming of Children, in that of Sureties in Baptism, religious care is taken for the pious education of the Baptized Children: especially, in case of the <sup>r</sup> mortality, or negligence of Parents. <sup>r</sup> Esth. 2. 7. However, Parents are expressly commanded to be <sup>s</sup> diligent in teaching their <sup>s</sup> Deut. 6. 6, 7. own Children God's holy word, and <sup>t</sup> bringing them up in the nurture and <sup>t</sup> Eph. 6. 4. admonition of the Lord.

*Three things in my name.]* As in Baptism, three Privileges are assured to the person Baptized, or Believer: so, in his name are <sup>u</sup> avouched three things to be <sup>u</sup> Deut. 26. 17, performed. <sup>18.</sup>

*First, that I should renounce the devil, &c.]* The first thing promised in the behalf of the Baptized person, is the renouncing of his three spiritual Enemies; the Devil, the World, and the Flesh.

The

## SECTION II



*The Catechism Briefly Explained.*

The first spiritual Enemy is the Devil, who is an evil spirit, or <sup>w</sup> lost Angel; and is to be renounced, because

1. He tempteth to Sin; and so is called the <sup>x</sup> Tempter;

2. He accuseth for Sin; and so is called the Devil, and the <sup>y</sup> Accuser;

3. He hindreth from doing good; and so is called <sup>z</sup> Satan, or a Resister.

The Works of the Devil are, in general, all <sup>a</sup> Sins committed by his instigation; and, more particularly, those which are committed after <sup>b</sup> his example: as, Murder, Lying, and the like.

### SECTION III.

*The Poms and Vanity of this wicked world.]* The second spiritual Enemy to be renounced, is <sup>c</sup> this present evil World, with the vanities of it.

By World is not here meant the natural World, or frame of visible <sup>d</sup> creatures, which are <sup>e</sup> good; nor only the rational World of mankind, which is not wholly evil. But by World are here understood those <sup>f</sup> men of the World, who are enemies to godliness; and those other <sup>g</sup> creatures in the world, which the Devil, <sup>h</sup> the Prince of it, useth as <sup>i</sup> baits and snares to seduce men to sin.

The poms and vanity of this World are <sup>k</sup> distinguished into

1. The lust of the flesh, which is <sup>l</sup> Pleasure;

2. The lust of the eye, which is <sup>m</sup> Riches;

3 The pride of life, which is <sup>n</sup> Honour. And these become injurious to Piety, when they are <sup>o</sup> affected inordinately, immoderately, or unseasonably.

*And all the sinful lusts of the flesh.]* The third



third Spiritual Enemy to be renounced,  
is the <sup>p</sup> Flesh with the lusts of it.

<sup>p</sup> Gal. 5. 24.

By Flesh are not here meant the several  
sorts of living <sup>a</sup> Creatures, which are <sup>q</sup> 1 Cor. 15. 39.  
made of Flesh; neither <sup>r</sup> human nature, <sup>r</sup> Isa. 58. 7.  
nor the <sup>s</sup> frail body of Man, which are <sup>s</sup> 1 Cor. 15. 50.  
sometimes called Flesh.

But Flesh is the <sup>t</sup> unmortified corrup- <sup>t</sup> Rom 7. 25.  
tion of the Soul, which is <sup>u</sup> enmity against <sup>u</sup> Rom. 8. 7, 8.  
God: because

1. It <sup>w</sup> hindreth us from doing good, <sup>w</sup> Gal. 5. 17.  
and 2. It <sup>x</sup> inclineth us to do evil. <sup>x</sup> Rom. 7. 23.

The sinful lusts of the Flesh are the  
manifold <sup>y</sup> inordinate affections, and <sup>z</sup> evil <sup>y</sup> Gal. 5. 19,  
concupiscences of the mind, by which <sup>20, 21.</sup>  
the temptations of the Devil are enter- <sup>z</sup> James 1. 14.  
tained, and the <sup>a</sup> good things of the world <sup>a</sup> 1 Tim. 6. 9.  
are abused to sin.

*Secondly, that I should believe, &c.]* The SECTION  
second thing promised in behalf of the IV.  
Baptized person, is <sup>b</sup> Faith, or a belief <sup>b</sup> Acts 8. 36,  
of the Doctrines of Christianity. <sup>37.</sup>

By believing is not here understood  
only historical Faith, such as the <sup>c</sup> Devil <sup>c</sup> James 2. 19.  
and wicked Men may have:

Nor only the <sup>d</sup> Faith of Miracles, such <sup>d</sup> 1 Cor. 13. 2.  
as *Judas* the Traitor, and other <sup>e</sup> wicked <sup>e</sup> Matt. 7. 22,  
Professors of Religion may have had: <sup>23.</sup>

Nor only <sup>f</sup> temporary Faith, such as <sup>f</sup> Luke 8. 13.  
<sup>g</sup> hypocrites may have. <sup>g</sup> Acts 8. 13,

But this Faith is a gracious work of <sup>h</sup> 2 Cor. 4. 13.  
the <sup>h</sup> holy Spirit, whereby the <sup>i</sup> heart of <sup>i</sup> Rom 10. 10.  
man is enabled to <sup>k</sup> assent unto, and rely <sup>k</sup> John 3. 33.  
upon the <sup>l</sup> Word of God's truth, and <sup>l</sup> Eph. 1. 13.  
Gospel of man's Salvation.

The doctrinal object of a Christian's  
Faith is, in general, the <sup>m</sup> whole holy <sup>m</sup> Acts 24. 14.  
Scripture; and more particularly, <sup>n</sup> all <sup>n</sup> Luke 24. 25.  
the Articles of the <sup>o</sup> Christian Religion. <sup>o</sup> John 20. 31.

This

*The Catechism Briefly Explained.*

This Faith is necessary to all men, as being a <sup>p</sup> duty commanded of God, and a means <sup>q</sup> without which a man cannot be saved.

SECTION  
V.

<sup>r</sup> Luke 3. 12.

<sup>s</sup> Jer. 7. 23.

<sup>t</sup> Psal. 40. 8.

*Thirdly, that I should keep God's holy will, &c.]* The third thing promised in behalf of the baptized person, is <sup>r</sup> Obedience to the <sup>s</sup> whole will of God, <sup>t</sup> revealed in his Laws.

This obedience is universal,

1. In respect of the object; because the obedient man, in his desire, keepeth <sup>u</sup> all God's Commandments.

<sup>u</sup> Psalm 119. 128. 2. In respect of the subject; because he keepeth them with <sup>w</sup> all his heart.

3. In respect of duration; because he walketh in them <sup>x</sup> all the days of his life.

Man is not saved by the tenor of the Covenant of <sup>y</sup> Works, the condition whereof is <sup>z</sup> perfect Obedience; but by the Covenant of Grace, the <sup>a</sup> condition whereof is true Faith. Yet is this Obedience, in doing good works, necessarily required: because by it

<sup>b</sup> Matt. 5. 16.

<sup>c</sup> 1 Pet. 3. 1, 2.

<sup>d</sup> James 2. 18.

1. <sup>b</sup> God is glorified; 2. <sup>c</sup> Our neighbour is gained and edified; 3. <sup>d</sup> Our own Faith is justified.

*Dost thou not think that thou art bound to believe and do, &c.]* Believing and Doing, or <sup>e</sup> Faith and good Works, make up the whole doctrine and practice of Christianity. And these are not to be separated: because <sup>f</sup> Faith without Works is dead; and Works <sup>g</sup> without Faith cannot please God.

SECTION  
VI.

<sup>h</sup> Psalm 119.

106, 107.

*By God's help so I will. And I heartily thank, &c.]* Beside our <sup>h</sup> firm resolutions of obedience unto God, it is chiefly required that we seek to him for help, that we

we may obey him. The means whereby God is to be sought to for help are <sup>i</sup> thankfulness for spiritual mercies al- <sup>i</sup> Col. 1. 3.  
ready received, and <sup>k</sup> prayer for a con- <sup>k</sup> Col. 1. 9.  
tinual supply of grace for the time to come.

*That he hath called me to this state of Salvation, &c.]* God's calling is either <sup>i</sup> com- <sup>i</sup> Matt. 22. 14.  
mon, or special and effectual. Common calling is that whereby a <sup>m</sup> Nation, City, <sup>m</sup> Psal. 147. 19,  
or Family are called to the knowledge of 20.  
the means of Salvation. Special, or effectual calling, is that whereby God  
<sup>n</sup> calleth his <sup>o</sup> elect, out of their natural <sup>n</sup> Rom. 8. 30.  
state of sin, unto <sup>p</sup> holiness and salvation, <sup>o</sup> 1 Peter 2. 9.  
through Christ Jesus; and that, ordina- <sup>p</sup> 2 Thess. 2.  
rily, by means of the Gospel preached. 13, 14.

*And I pray unto God to give me his grace, &c.]* To the performance of every good action, God by his preventing grace, giveth the <sup>q</sup> Will; by his assisting grace, <sup>q</sup> 2 Cor. 3. 5.  
he giveth the <sup>r</sup> Power; and by his consummating grace, he giveth the <sup>s</sup> Act, or <sup>r</sup> Phil 2. 13.  
Accomplishment. <sup>s</sup> Phil. 1. 6.

## THE C R E E D.

*Rehearse the Articles of thy Belief.]* The doctrine of a Christian's Faith was anciently delivered in a <sup>t</sup> Form of words: <sup>t</sup> 2 Tim. 1. 13.  
and so was openly <sup>u</sup> confessed, before ad- <sup>u</sup> Acts 8. 36,  
mission to Baptism 37.

### ARTICLE I.

*I believe in God,]* This first Article is **SECTION VII.**  
the <sup>w</sup> foundation of those that follow.

God is an <sup>x</sup> external <sup>y</sup> Spirit, whose <sup>z</sup> Be- <sup>w</sup> John 14. 1.  
ing is of himself; that is, who is not <sup>x</sup> Psal. 90. 2.  
from <sup>y</sup> John 4. 24.  
<sup>z</sup> Exod. 3. 14.

- from any other. And therefore there is but <sup>a</sup> one only true God, from whom <sup>b</sup> all things have their Being.
- <sup>c</sup> *The Father Almighty,*] He is the <sup>c</sup> Father of Christ from eternity; and is called Christ's <sup>d</sup> own Father, as Christ is called God's <sup>e</sup> own Son. And for Christ's sake, God is also <sup>f</sup> our heavenly Father, and can do for us <sup>g</sup> whatsoever he will.
- <sup>h</sup> *Maker of heaven and earth.*] By heaven and earth is meant the <sup>h</sup> whole world, and all things therein: which God <sup>i</sup> created of nothing, by his word, <sup>k</sup> in six days, <sup>l</sup> for his own Glory. And he still <sup>m</sup> preserveth all things by the same <sup>n</sup> word of his Power.

## SECTION VIII.

## ARTICLE II.

- <sup>o</sup> *And in Jesus Christ,*] In this second Article we <sup>o</sup> profess our faith in Jesus Christ. <sup>p</sup> *Jesus* signifieth a Saviour; and was so called, because this Son of God is the <sup>q</sup> only Saviour of mankind. And *Christ*, or <sup>r</sup> Messiah, signifieth Anointed; and was so called, because he was <sup>s</sup> Anointed to three Offices: namely, to the Offices of a Prophet, of a Priest, and of a King; which three, under the Law, were in special manner Anointed.
- <sup>t</sup> *Christ*, as a Prophet, <sup>t</sup> instructeth his Church, outwardly by his word, and <sup>u</sup> inwardly by his Spirit.
- <sup>w</sup> *As a Priest*, he <sup>w</sup> reconcileth his Church, by his Satisfaction once made on the Cross, and by his <sup>x</sup> continual Intercession still made at the right hand of his Father in Heaven.
- <sup>y</sup> *As a King*, he <sup>y</sup> governeth and <sup>z</sup> protecteth his Church.
- <sup>z</sup> Eph. 1. 22.  
Eph. 5. 23.  
Heb. 1. 8.  
Rev. 17. 14.  
1 Tim. 6. 15.



*His only Son,*] In Christ are <sup>a</sup> two na- <sup>a</sup> John 1. 1, 14.  
 tures: namely, Divine nature, or the  
 nature of God; and Human nature, or  
 the nature of Man. In respect of his  
 Divine nature, he is called the <sup>b</sup> only <sup>b</sup> John 1. 18.  
 begotten Son of God: In respect of his  
 Human nature, he is called the <sup>c</sup> Son of <sup>c</sup> Matt. 16. 13.  
 Man.

*Our Lord.*] This title *Lord*, which is  
 diversly given to Men, is here the pe- <sup>d</sup> 1 Cor. 8. 5, 6.  
 culiar attribute of Christ, the <sup>e</sup> Sovereign <sup>e</sup> Rev. 19. 16.  
 Lord of Lords: to whom belongeth <sup>f</sup> ab- <sup>f</sup> Acts 10. 36.  
 solute Dominion over all, and <sup>g</sup> Obedi- <sup>g</sup> Phil. 2. 10,  
 ence from all. 11.

ARTICLE III.

*Was conceived by the Holy Ghost,*] In this **SECTION**  
 third Article we confess, that when Christ **IX.**  
 was <sup>h</sup> made of the seed of *David* accord- <sup>h</sup> Rom. 1. 3.  
 ing to the flesh, he was <sup>i</sup> made in all <sup>i</sup> Heb. 2. 17.  
 things like unto us, but <sup>k</sup> without sin. <sup>k</sup> Heb. 7. 26.  
 For he being conceived only by the <sup>l</sup> ope- <sup>l</sup> Luke 1. 35.  
 ration of the Holy Ghost, was most holy <sup>l</sup> Matt. 1. 18, &c.  
 in his human soul and body.

*Born of the Virgin Mary.*] That Christ  
 might be more nearly related to us, and  
 capable to redeem us, by paying our debt  
 in the <sup>m</sup> same human nature in which it <sup>m</sup> 1 Cor. 15. 21,  
 was contracted; it was necessary he should <sup>n</sup> Gal. 4. 4.  
 be the <sup>n</sup> seed of the woman. And that <sup>n</sup> Heb. 2. 16, 17.  
 he might appear to be the promised *Mes-*  
*ias*, it was necessary he should be <sup>o</sup> born <sup>o</sup> Matt. 1. 23.  
 of a *Virgin* of the <sup>p</sup> lineage of *David*. <sup>p</sup> Matt. 1. 1.

ARTICLE IV.

*Suffered under Pontius Pilate.*] In this **SECTION**  
 fourth Article we confess that, according **X.**  
 to the <sup>q</sup> Prophecies of Scripture, <sup>q</sup> Christ <sup>q</sup> Acts 3. 18.  
 suffered in his human nature both in <sup>r</sup> soul <sup>r</sup> 1 Pet. 4. 1.  
 and <sup>s</sup> John 19. 1,  
 2, 3.

<sup>t</sup> John 19. 1, 2, and <sup>t</sup> body: his Divine nature being in-  
<sup>3</sup> capable of suffering. For he was deliver-  
<sup>u</sup> Matt. 27. 2. ed to <sup>u</sup> Pontius Pilate, then Roman Go-  
<sup>w</sup> Luke 13. 1. vernor in *Judaea*: who being a man ad-  
<sup>x</sup> Mark 15. 15. dicted to <sup>w</sup> cruelty and <sup>x</sup> sinful compli-  
<sup>y</sup> Luke 23. 23, ance, <sup>y</sup> condemned Christ to be crucified.

<sup>24</sup> *Was crucified,*] As <sup>z</sup> Isaac bare the wood  
<sup>z</sup> Gen. 22. 6. which was prepared to burn him; so  
<sup>a</sup> John 19. 17. Christ <sup>a</sup> bare his own Cross. And as  
<sup>b</sup> John 3. 14. <sup>b</sup> Moses lifted up the Serpent on the Pole  
in the wilderness; so was *Christ* lifted up  
<sup>c</sup> Psal. 22. 16. on the Cross, to which <sup>c</sup> his hands and  
feet were nailed.

<sup>d</sup> Heb. 12. 2. And by this <sup>d</sup> painful, shameful, and  
accursed death upon the Cross, did Christ  
<sup>e</sup> 1 Peter 2. 24. <sup>e</sup> expiate our sin, and redeem us from  
<sup>f</sup> Gal. 3. 13. the <sup>f</sup> curse of the Law.

<sup>g</sup> Lev. 4. 29. *Dead,*] As <sup>g</sup> sin-offerings under the  
<sup>h</sup> Heb. 9. 28. Law were put to death; so <sup>h</sup> Christ, by  
suffering death, became a sacrifice for  
<sup>i</sup> Mark 10. 33, sin. And though <sup>i</sup> his enemies put him  
<sup>k</sup> John 10. 34, to death, yet he <sup>k</sup> voluntarily laid down  
<sup>18</sup> his life. And the blood which he shed  
<sup>1</sup> Acts 20. 28. was of infinite value, because the <sup>1</sup> blood  
of that person, who was God as well as  
Man.

<sup>m</sup> John 19. 40. *And buried,*] Christ was buried <sup>m</sup> after  
the manner of the *Jewish* Nation; name-  
<sup>n</sup> Matt. 27. 59, ly, <sup>n</sup> bound in Grave-cloaths with spices,  
<sup>60</sup> and laid in the Grave, with a great stone  
rolled to the mouth of the Sepulchre.  
By which it was evident, that he was  
certainly dead, and also that he did after-  
wards as <sup>o</sup> certainly rise again from the  
<sup>o</sup> Acts 13. 29, 30, 31. dead.

*Descended into Hell.*] After Christ was  
dead and buried, his <sup>p</sup> Soul and Body  
continued for a time in a separate con-  
dition <sup>q</sup> under the dominion of death:  
which

r Pfal. 89. 48.  
s I Cor. 15. 55.

SECTION  
XI.

## ARTICLE V.

*The third day he rose again from the*  
*ead.] In this fifth Article we confess,*

t Acts 13. 36,  
37.  
u Acts 2. 24.  
w Heb. 11. 17,  
18, 19.  
x Luke 24. 34,  
39.  
y John 2. 19,  
21, 22.  
z John 10. 17,  
18.  
a Luke 24. 46.  
b Luke 24. 1,  
2, 3.  
c Rev. 1. 10.

## ARTICLE VI.

*He ascended into Heaven.*] In this sixth

**SECTION  
XII.**

d Heb. 9. 7.  
e Verse 11, 12.  
f Verse 24.  
g Luke 24. 51.  
h Acts 1. 9.  
i Eph. 4. 10.  
k John 14. 2, 3.  
l Mark 16. 19.  
m Acts 7. 56.  
n 1 Pet. 3. 22.  
o Heb. 8. 1.  
p Matt. 26. 64.

above

q Eph. 1. 20, 21. q above all Creatures in Heaven and in Earth.

And because he sitteth on the right hand of the Father Almighty, he is perfectly able to <sup>r</sup> subdue all his enemies; also to <sup>s</sup> intercede for, and eternally to <sup>t</sup> save, those that are his.

## ARTICLE VII.

## SECTION XIII.

*From thence he shall come to judge the quick and the dead.*] In this seventh Article we confess, that Christ <sup>u</sup> shall come the second time <sup>w</sup> from Heaven, with great glory to <sup>x</sup> judge the World.

In this last judgment, <sup>y</sup> Christ himself, as supreme Judge, shall pass the final sentence.

<sup>z</sup> 1 Peter 4. 5. All shall be judged, as well the <sup>z</sup> quick that are <sup>a</sup> alive at the Lord's coming, as the dead that shall be raised up.

<sup>b</sup> 2 Cor. 5. 10. They shall be judged of <sup>b</sup> all things done in the Body, whether good or evil: and that by the <sup>c</sup> Books of God's Omniscience, of Life, of <sup>d</sup> Man's Conscience, and of the holy Scriptures.

## ARTICLE VIII.

## SECTION XIV.

*I believe in the Holy Ghost.*] In this eighth Article we confess to believe in the Holy Ghost, who, in respect of his nature, is the third Person in the Divine Essence, and <sup>e</sup> true God. And as he proceedeth from the <sup>f</sup> Father and the <sup>g</sup> Son, so he is a <sup>h</sup> Person <sup>i</sup> distinct from both.

In respect of his Office, he is called the <sup>k</sup> Holy Spirit, because he furnisheth our hearts with spiritual and saving Graces, by his work of <sup>l</sup> Sanctification.

## ARTICLE IX.

## SECTION XV.

*The holy Catholic Church, the communion of Saints.*] In this ninth Article, by the Church



## The Catechism Briefly Explained.

27

Church of God is meant the <sup>m</sup> general <sup>m</sup> Eph. 2. 19.  
Assembly, or Family of <sup>n</sup> all true Be- <sup>n</sup> Acts 2. 44.  
lievers. 47.

God's Church is built upon the foun-  
dation of the <sup>o</sup> Apostles and Prophets, <sup>o</sup> Eph. 2. 20.  
Jesus Christ himself being the chief cor-  
ner stone. And the marks of it are the  
sincere <sup>p</sup> preaching of the Word of God, <sup>p</sup> Acts 2. 41,  
and the due administration of the holy 42.  
Sacraments, by Ministers lawfully <sup>q</sup> called. <sup>q</sup> Rom. 10. 15.  
It is distinguished into the <sup>r</sup> Church vi- <sup>r</sup> Acts 8. 1.  
sible, which is here upon Earth; and the  
Church invisible, which is in Heaven. <sup>s</sup> Heb. 12. 23.

The Communion of Saints is the first  
Christian privilege. For, as the <sup>u</sup> myst- <sup>t</sup> 1 John 1. 7.  
ical Body, the Church, hath an union <sup>u</sup> Eph. 5. 23,  
with Christ, who is the head of it; and 25, 26.  
therefore it is Holy: so in it there is a  
Communion of the Members between <sup>w</sup> 1 Cor. 12.  
themselves, which is called the Commu- 26, 27.  
nion of Saints.

The Church is Catholick, or universal,  
as it is diffused throughout the whole  
world, comprehending all who profess  
the true Faith of Christ.

### ARTICLE X.

*The forgiveness of Sins.*] In this tenth SECTION  
Article, the second Christian privilege, XVI.

the <sup>x</sup> forgiveness of sins, which is <sup>x</sup> Luke 24. 46,  
taught to all men, in the name of 47.  
Christ, and sealed in <sup>y</sup> Baptism. <sup>y</sup> Acts 2. 38.

Sin is a transgression of the Law of <sup>z</sup> 1 John 3. 4.  
God; and can <sup>a</sup> be forgiven by God only. <sup>a</sup> Mark 2. 7.

Sin is distinguished into Original sin,  
which is the <sup>b</sup> sinfulness of man's nature; <sup>b</sup> Psal. 51. 5.  
and Actual sin, which is <sup>c</sup> committed in <sup>c</sup> Matt. 15. 19.  
thought, word, and deed. And both  
these sorts of sin <sup>d</sup> incur the punishment <sup>d</sup> Rom. 6. 23.  
of death, but are <sup>e</sup> pardonable by the <sup>e</sup> Col. 2. 13.  
merits of Christ.

## ARTICLE XI.

SECTION  
XVII.

*The Resurrection of the body.]* In this eleventh Article, the third Christian Privilege, is the <sup>f</sup> raising of our mortal Bodies from the <sup>g</sup> corruption of the grave, unto immortal glory, after the example of the <sup>h</sup> Resurrection of Christ.

The truth of this Article is founded upon the <sup>i</sup> Power and good Pleasure of God, who both can and will raise from the dead the same Body that died.

It hath been believed by the <sup>k</sup> Fathers under the Old Testament, as well as it is by <sup>l</sup> Christians under the New, that there shall be a Resurrection both of the just and unjust.

## ARTICLE XII.

SECTION  
XVIII.

*The life everlasting.]* In this twelfth Article, the fourth Christian Privilege, is the <sup>m</sup> enjoyment of everlasting life.

By life is here meant the fruition of all <sup>n</sup> true happiness in soul and body: when the faculties of the Soul shall be <sup>o</sup> perfectly enlightened and sanctified; and the <sup>p</sup> Body spiritualized and <sup>q</sup> exceedingly glorified.

To this Life everlasting is opposed <sup>r</sup> everlasting Death, which is the <sup>s</sup> portion of the wicked.

And this Death consisteth in the loss of God's presence, and <sup>t</sup> all other comforts; and in the enduring the sting of Conscience, and <sup>u</sup> torments of Hell-fire for ever.

SECTION  
XIX.

*First I learn to believe in God the Father, &c.]* In the Divine essence, which is but one, there are three <sup>w</sup> distinct Persons; namely, <sup>x</sup> the Father, the Son, and the Holy

Holy Ghost, who are distinguished by their Properties.

It is the Property of the Father to have begotten the Son. It is the Property of the Son to be <sup>a</sup> begotten of the Father. <sup>y</sup> Psal. 2. 7. <sup>z</sup> John 1. 14. It is the Property of the Holy Ghost to proceed from the Father and the Son. <sup>a</sup> John 15. 26. The Creation of the World is ascribed to the Father, who <sup>b</sup> made all things by the Son, and <sup>c</sup> efficacy of the Holy Ghost. <sup>b</sup> Heb. 1. 2. <sup>c</sup> Psal. 104. 30. The Redemption of mankind is ascribed to the Son, as the <sup>d</sup> person that became a ransom for them. <sup>d</sup> 1 Tim. 2. 5, 6.

The Sanctification of God's elect people is ascribed to the Holy Ghost, as the spirit of holiness, by whose <sup>e</sup> operation <sup>e</sup> 1 Peter 1. 2. they are made holy.

---

## THE COMMANDMENTS.

[Ten Commandments.] Though the Commandment of God be exceedingly comprehensive, taking in all the duties of life, yet hath he, in great wisdom and compassion to us, contracted his Laws to ten Precepts, and those ten Precepts into two Tables.

---

### SECTION XX.

---

Of the Commandments, some are propounded negatively, and forbid Sins: and some are propounded affirmatively, and enjoin Duties.

A Negative Commandment forbiddeth every sort and degree of the Sin, and the inducements to it; and enjoineth the contrary Duty.

<sup>f</sup> Exod. 34. 18.

<sup>g</sup> 1 Thes. 5. 22.

<sup>h</sup> Eph. 4. 28.

An Affirmative Commandment enjoineth every sort and degree of the Duty, and the <sup>i</sup> means conducing to it; and forbiddeth the <sup>k</sup> contrary Sin.

<sup>i</sup> Rom. 14. 19.

<sup>k</sup> Mark 7. 10.

A Commandment which enjoineeth the  
<sup>1</sup> Eph. 6. 2, 4. duty of one Related, implieth the <sup>1</sup> mutual duty of the other who is Related to him.

### SECTION XXI.

<sup>m</sup> Deut. 5. 22.

*The same which God spake, &c.]* The ten commandments were <sup>m</sup> delivered both by a voice, and by writing: and accordingly, the declared will of God may be distinguished into the Unwritten, and the Written Word of God.

<sup>n</sup> Heb. 1. 1.

<sup>o</sup> Luke 1. 70.

<sup>p</sup> Neh. 9. 14.

<sup>q</sup> Rom. 1. 2.

The Church had the Unwritten Word of God, declared in <sup>n</sup> divers manners from the <sup>o</sup> beginning of the world, till the time of <sup>p</sup> Moses. And since the time of Moses, the Church hath had the Written Word, which is called the <sup>q</sup> holy Scriptures.

They are called Scriptures, because Written; and Holy, because written by <sup>r</sup> 2 Pet. 1. 20, <sup>r</sup> holy men, who were inspired by the <sup>21.</sup> Holy Ghost.

### THE PREFACE.

*I am the Lord thy God who brought thee &c.]* In this Preface to the ten Commandments, is set forth the Authority of God that commandeth, and the reason of Man's <sup>s</sup> Obedience to him only.

<sup>s</sup> Hof. 13. 4.

<sup>t</sup> Lev. 11. 45.

<sup>u</sup> Lev. 19. 37.

<sup>w</sup> James 4. 12.

<sup>x</sup> Eph. 1. 7.

Rom. 5. 18.

Rom. 8. 1, 2.

<sup>y</sup> Deut. 4. 20.

He that commandeth is the Creator and supreme Lord of all Men, and the <sup>t</sup> God of Israel his people: and therefore hath <sup>u</sup> authority to give them Laws.

Man is obliged to obey that his God who hath made, <sup>w</sup> preserved, and also <sup>x</sup> redeemed him from the bondage of Sin and Death, as the Israelites were called upon to obey their God, <sup>y</sup> who had delivered them out of Egypt.



*The Catechism Briefly Explained.*

31

COMMANDMENT I.

SECTION  
XXII.

*Thou shalt have none other Gods but me.*

In the Moral Law, which is the <sup>2</sup> Rule of good works, this first Commandment, which concerns the acknowledgment of God, forbiddeth these Sins :

1. The Sin of Atheists, who <sup>a</sup> acknowledge no God. <sup>a</sup> Psal. 14. 1.

2. The Sin of such <sup>b</sup> as serve false Gods. <sup>b</sup> Gal. 4. 8.

3. The Sin of such <sup>c</sup> as serve not the true God only, and aright. <sup>c</sup> 2 Kings 17. 33, 34.

The same Commandment enjoine these Duties :

1. That we acknowledge <sup>d</sup> but one God. <sup>d</sup> Mark 12. 32.

2 That we have the <sup>e</sup> only true God <sup>e</sup> 1 Cor. 8. 6.  
for our God : which must appear by our

1. <sup>f</sup> Loving } <sup>f</sup> Mark 12. 30.

2. <sup>g</sup> Fearing } him above all <sup>g</sup> Psal. 2. 11.

3. <sup>h</sup> Trusting in } others. <sup>h</sup> Prov. 3. 5.

4. <sup>i</sup> Obeying } <sup>i</sup> Acts 5. 29.

COMMANDMENT II.

SECTION  
XXIII.

*Thou shalt not make to thyself any, &c.*

In this second Commandment, which concerns the worship of God, are forbidden these Sins :

1. The appointing <sup>k</sup> any kind of Image <sup>k</sup> Lev. 26. 1.  
for Religious Worship.

2. The worshipping such an Image, or any other Creature. <sup>l</sup> Rev. 22. 8, 9.

3. The <sup>m</sup> neglect of the worship of the true God. <sup>m</sup> Rom. 1. 23.

4. The <sup>n</sup> worshipping him after a false manner : <sup>n</sup> Matt. 15. 8, 9.

Because the Lord is a <sup>o</sup> jealous God, <sup>o</sup> Isa. 42. 8.

and a <sup>p</sup> severe punisher of Idolaters. <sup>p</sup> Deut. 8. 19.

In the same Commandment are enjoined these Duties :

1. That God <sup>q</sup> only be religiously worshipped. <sup>q</sup> Matt. 4. 10.

B 4

2. That

*The Catechism Briefly Explained.*

\* Pſal. 95. 6.

\* John 4. 23.

\* John 9. 31.

2. That he be worshipped both in  
Body and Spirit.

And to such worshippers, who thus  
love and obey the Lord, he hath promised his especial Mercy.

---

**SECTION  
XXIV.**


---

**COMMANDMENT III.**

*Thou shalt not take the Name, &c.]* In  
this third Commandment, which con-  
cerns the Name of God, are forbidden  
these Sins:

\* Job 1. 5.

\* Rev. 13. 6.

\* Zech. 8. 17.

\* Matt. 5. 33.

\* Rom. 2. 24.

1. \* Irreverent thoughts of God.

2. \* Blasphemy, or dishonourable men-  
tion of his Name.3. \* False Swearing, in avouching an  
untruth.4. \* Perjury, or breaking a lawful  
Oath.5. \* Causing the Name of God, and  
our holy Profession, to be blasphemed  
by others:

\* 2 Sam. 12. 14.

And such Sins God himself hath espe-  
cially threatened to punish.

In the same Commandment are en-  
joined these Duties:

\* Pl. 103. 1, 2.

\* Acts 13. 48.

\* Deut. 6. 13.

\* Heb. 6. 16.

Ezek. 17. 18,

19.

Pſal 15. 4.

\* 1 Tim. 6. 1.

1. To think and speak reverently of  
the Names and Attributes of God.2. To glorify him in his holy Word  
and Ordinances, that bear his Name.3. To use his Name with reverence  
in taking religious Oaths.4. To observe such Oaths with Reli-  
gious care and conscience.5. To glorify God by a Christian con-  
versation.

---

**SECTION  
XXV.**


---

**COMMANDMENT IV.**

*Remember that thou keep holy, &c.]* This  
fourth Commandment concerns the Sab-  
bath of the Lord, which is to be kept  
holy, or sanctified: that is, separated  
from a common, to an holy use.

God

God sanctified the seventh day, after <sup>a</sup> Gen. 2. 3. he had finished his works of the first Creation; and <sup>b</sup> accordingly he commanded <sup>c</sup> Exod. 31. 16, 17. his people to sanctify it.

After the Resurrection of Christ, instead of the seventh day from the beginning of the Creation, was observed the first day of the week, called the <sup>d</sup> Lord's <sup>e</sup> Rev. 1. 10. day. And to this is referred the <sup>f</sup> practice <sup>g</sup> John 20. 19, of Christ and his <sup>h</sup> Disciples. <sup>i</sup> 26.

In this Commandment is enjoined an <sup>j</sup> Acts 20. 7. special attendance upon God's Services on that day: such as 1. <sup>k</sup> Prayer, 2. <sup>l</sup> Dis- <sup>m</sup> Acts 16. 13. cussing and receiving his Word, 3. <sup>n</sup> Par- <sup>o</sup> Acts 13. 44. ticipating in his Sacraments, 4. <sup>p</sup> Relieving <sup>q</sup> Acts 20. 7. his Saints, and 5. Meditating upon his works of <sup>r</sup> Creation and <sup>s</sup> Redemption. <sup>t</sup> 1 Cor. 16. 1, 2.

In the same Commandment are for- <sup>u</sup> Deut. 5. 15. bidden our worldly <sup>v</sup> Undertakings and <sup>w</sup> Isa 58. 13. Employments, on this holy day: ex- <sup>x</sup> Neh. 13. 15. cepting such as concern acts of <sup>y</sup> Piety, <sup>z</sup> Matt. 12. 5. Charity, and <sup>aa</sup> Necessity. <sup>ab</sup> Luke 6. 9.

The observation of this seventh Day <sup>ac</sup> Luke 14. 5. is to be <sup>ad</sup> remembered always: and <sup>ae</sup> Isa. 66. 23. Governors are to require that observa- <sup>af</sup> Neh. 13. 17. tion of it from all that are subject to them.

COMMANDMENT V.

*Honour thy father and thy mother, &c.* ] SECTION XXVI.

In this fifth Commandment, which is the Commandment of Relations, and concerns man's Dignity, are enjoined the mutual Duties of Inferiors and Superiors.

From Children to Parents is required Honour, which implieth, 1. <sup>a</sup> Fear, <sup>b</sup> Lev. 19. 3. 2. <sup>c</sup> Reverence, 3. <sup>d</sup> Obedience, and 4. <sup>e</sup> Gen. 31. 35. Maintenance. And the <sup>f</sup> contrary vices <sup>g</sup> Eph. 6. 1, 2. are forbidden. <sup>h</sup> 1 Tim. 5. 4. <sup>i</sup> Lev. 20. 9.

This Commandment concerns not only natural Parents, but extends also to <sup>j</sup> Ma- <sup>k</sup> Rom. 13. 1, gistrates <sup>l</sup> &c.

<sup>E</sup> Heb. 13. 17. <sup>g</sup> Magistrates in the State, <sup>s</sup> Ministers in the Church, and <sup>h</sup> Masters in Families; who are also called Fathers.

The reciprocal duties of Superiors to Inferiors are likewise required in this Commandment; namely, of <sup>i</sup> natural Parents, <sup>k</sup> Magistrates, <sup>l</sup> Ministers, and <sup>m</sup> Masters. And the contrary Vices are forbidden.

And here are also enjoined the <sup>n</sup> mutual Duties of Husbands and Wives.

And to encourage all in their relative Duties to each other, here is an especial promise annexed to this Precept.

<sup>o</sup> Eph. 6. 2, 3. **COMMANDMENT VI.**

### SECTION XXVII.

*Thou shalt do no murder.*] In this sixth Commandment, which concerns Man's life, are forbidden these Sins:

1. <sup>p</sup> Hatred.
2. <sup>q</sup> Causeless and revengeful anger.
3. <sup>r</sup> Grievous Reproaches.
4. <sup>s</sup> Occasion of Bloodshed.
5. <sup>t</sup> Contrivance of Man's death.
6. <sup>u</sup> Actual and wilful Murder.

In the same Commandment is enjoined the preservation of Man's life;

1. By a <sup>w</sup> seasonable and <sup>x</sup> moderate use of God's Creatures ordained for that end;
2. By a prudent <sup>y</sup> avoiding of Dangers;
3. By flying all Sins: and particularly, <sup>z</sup> Murder and Uncleaness, which are noted to be especially destructive to the <sup>a</sup> Body and <sup>b</sup> Soul of him that commits them.

**COMMANDMENT VII.**

### SECTION XXVIII.

*Thou shalt not commit adultery.*] In this seventh Commandment, which concerns man's Chastity are forbidden,

- |  |                             |   |   |
|--|-----------------------------|---|---|
| <sup>c</sup> Matt. 5. 27, 28.<br><sup>d</sup> 2 Pet. 2. 14.<br><sup>e</sup> Prov. 7. 10.<br><sup>f</sup> Eph. 5. 3.<br>Eph. 4. 29. | Adulterous or<br>lascivious | { | <sup>1.</sup> <sup>c</sup> Thoughts,<br><sup>2.</sup> <sup>d</sup> Looks,<br><sup>3.</sup> <sup>e</sup> Attire,<br><sup>4.</sup> <sup>f</sup> Words, and<br>5. Acts |
|--|-----------------------------|---|---|



5. Acts of <sup>s</sup> Adultery and Fornication; <sup>g</sup> Gal 3. 19.  
also 6. <sup>h</sup> Unlawful Marriages. <sup>h</sup> Luke 16. 18.

Beside these Sins more directly against this Commandment, are herein also forbidden such Sins as become occasional to these: Idleness, Excess in eating and drinking, and the like.

In the same Commandment are enjoined Chastity and Modesty in <sup>i</sup> Thoughts, <sup>i</sup> Behaviour, and <sup>i</sup> Apparel; as also <sup>m</sup> Sobriety and Vigilance. <sup>i</sup> 1 Thes. 4. 4, 5.  
<sup>k</sup> 1 Peter 3. 2.  
<sup>l</sup> 1 Tim 2. 9.  
<sup>m</sup> 1 Peter 5. 8.

COMMANDMENT VIII.

SECTION XXIX.

*Thou shalt not steal.*] In this eighth Commandment, which concerns Man's Goods, are forbidden these Sins:

1. <sup>n</sup> Covetous Desires. <sup>n</sup> Psal. 119. 36.
2. <sup>o</sup> Bribery. <sup>o</sup> Isa. 1. 23.
3. <sup>p</sup> Withholding other Men's dues. <sup>p</sup> James 5. 4.
4. <sup>q</sup> Defraudation, or deceitful Stealth. <sup>q</sup> 1 Thes. 4. 6.
5. <sup>r</sup> Oppression, or violent Robbery. <sup>r</sup> Luke 3. 14.
6. <sup>s</sup> Sacrilege, or robbing of God. <sup>s</sup> Mal. 3. 8.

In the same Commandment is enjoined these Duties.

1. <sup>t</sup> To give to all their dues. <sup>t</sup> Rom. 13. 7.
2. <sup>u</sup> To live in a lawful Calling. <sup>u</sup> Eph. 4. 28.
3. <sup>w</sup> To be diligent in that Calling. <sup>w</sup> 2 Thes. 3. 11, 12.
4. <sup>x</sup> To restore that which hath been stolen. <sup>x</sup> Ezek. 33. 15.
5. <sup>y</sup> To give charitably to the poor. <sup>y</sup> Prov. 3. 27, 28.
6. <sup>z</sup> To avoid the company of the breakers of this law. <sup>z</sup> Prov. 29. 24.

COMMANDMENT IX.

SECTION XXX.

*Thou shalt not bear false witness, &c.*] In this ninth Commandment, which concerns Man's good Name, are forbidden these Sins:

1. <sup>a</sup> Lies. <sup>a</sup> Eph. 4. 25.
2. <sup>b</sup> Groundless Jealousies. <sup>b</sup> 1 Sam. 22. 13.
3. The <sup>c</sup> raising, <sup>d</sup> taking up, or <sup>e</sup> divulging of false or malicious Reports. <sup>c</sup> Exod. 23. 1.  
<sup>d</sup> Psal. 15. 3.  
<sup>e</sup> Prov. 10. 12.  
& Lev. 19. 16.

<sup>f</sup> 1 Kings 21.  
9, 10.

4. <sup>f</sup> The suborning or encouraging of false Witnesses.

<sup>g</sup> Eph. 4. 15.

In the same Commandment are enjoined these Duties, which maintain <sup>g</sup> Veracity and Charity :

<sup>h</sup> Zech. 8. 19.

1. <sup>h</sup> To love and <sup>i</sup> speak the truth.

<sup>i</sup> Eph. 4. 25.

2. <sup>k</sup> To preserve our own Reputation.

<sup>k</sup> Phil. 4. 8.

3. Seasonably to vindicate <sup>i</sup> ourselves and our <sup>m</sup> innocent Neighbours.

<sup>l</sup> Acts 25. 8.

<sup>m</sup> Luke 23. 41.

<sup>n</sup> Sam. 19. 4, 5.

4. <sup>n</sup> To cover the infirmities of others.

<sup>n</sup> Prov. 17. 9.

#### COMMANDMENT X.

#### SECTION XXXI.

*Thou shalt not covet thy neighbour's house, &c.*] In this tenth Commandment, which especially concerns Man's desires, are forbidden,

<sup>o</sup> Col. 3. 5, 6.

1. In general, <sup>o</sup> sinful lust, and the first <sup>p</sup> motion of general corruption.

Gal. 5. 17.

<sup>p</sup> James 1. 14.

<sup>q</sup> Mic. 2. 2.

<sup>r</sup> Jer. 5. 7, 8.

<sup>s</sup> Acts 20. 33.

2. In particular, the coveting our Neighbour's <sup>d</sup> House, <sup>r</sup> Wife, Servants, and <sup>s</sup> other goods belonging to him.

In the same Commandment are enjoined these Duties :

<sup>t</sup> 1 Cor. 9. 25.

1. <sup>t</sup> To regulate our affections.

<sup>u</sup> Tim. 2. 12.

2. <sup>u</sup> To restrain sinful Desires.

<sup>w</sup> Heb. 13. 5.

3. <sup>w</sup> To be content with our present estate. And for the attaining of this Contentment, we must use the means : namely,

<sup>x</sup> 1 Cor. 7. 20.

<sup>y</sup> Eccles. 5. 10.

<sup>z</sup> Gen. 32. 10.

Meditation upon { 1. <sup>x</sup> God's appointments.  
2. <sup>y</sup> The Creature's insufficiency.  
3. <sup>z</sup> Our own unworthiness.

#### SECTION XXXII.

*I learn two things : my Duty towards God, &c.*] The <sup>a</sup> two branches of Love <sup>b</sup> to God and Man, compleat a Christian's duty, and are not to be <sup>c</sup> separated. <sup>d</sup> God must be loved above all things; and that for his own sake.

<sup>a</sup> Matt. 22. 40.

<sup>b</sup> Acts 24. 16.

<sup>c</sup> 1 John 4. 21.

<sup>d</sup> Luke 10. 27.

<sup>e</sup> Lev. 19. 18.

<sup>e</sup> A Man's Neighbour must be loved as himself; and that for God's sake.

A Man's

## The Catechism Briefly Explained.

37

A Man's Neighbour is any <sup>f</sup> other per- <sup>f</sup> Rom. 13. 8.  
son beside himself, that stands in <sup>s</sup> need <sup>s</sup> Luke 10. 29,  
of his help; though he be of <sup>h</sup> another <sup>33, 36, 37.</sup>  
Nation or Religion; yea, though he be <sup>h</sup> John 4. 9.  
his <sup>i</sup> professed enemy. <sup>i</sup> Exod. 23. 4,

A Man loves his Neighbour as himself,  
when he loves him with the same kind  
of love, which he owes to himself: and  
that is,

1. <sup>k</sup> Pure, not for gain; <sup>k</sup> Luke 6. 32,
2. <sup>l</sup> Sincere, not feigned; <sup>l</sup> John 3. 18.
3. <sup>m</sup> Fervent, and constant. <sup>m</sup> I Pet. 4. 8.

—To call for by diligent Prayer.] Prayer  
calling upon God with the <sup>n</sup> Heart,  
and sometimes with the voice, as well in  
<sup>o</sup> prescript Form of words, as in <sup>p</sup> oc-  
casional Expressions. Prayer ought to be  
made

1. <sup>q</sup> To God, as the <sup>r</sup> only object of <sup>q</sup> Rom. 10. 13.  
religious worship; <sup>r</sup> Matt. 4. 10.
2. <sup>s</sup> In Faith, and according to the will <sup>s</sup> James 1. 6.
3. <sup>t</sup> In Sincerity of Heart, and with <sup>t</sup> Psal. 145. 18.  
the <sup>u</sup> use of means to attain what is de- <sup>u</sup> Neh. 2. 4, 5.
4. <sup>w</sup> Through the mediation of Christ, <sup>w</sup> John 16. 24.  
and <sup>x</sup> with Charity to Men; <sup>x</sup> Mark 11. 25
5. With <sup>y</sup> Fervency, and <sup>z</sup> Persever- <sup>y</sup> James 5. 16.  
ance. <sup>z</sup> Luke 18. 1.

### SECTION XXXIII

<sup>a</sup> Hof. 7. 14.

<sup>b</sup> Luke 11. 2.  
<sup>c</sup> 2 Sam. 15. 31.

<sup>d</sup> Rom. 10. 13.  
<sup>e</sup> Matt. 4. 10.

<sup>f</sup> James 1. 6.

<sup>g</sup> Psal. 145. 18.

<sup>h</sup> Neh. 2. 4, 5.

<sup>i</sup> John 16. 24.

<sup>j</sup> Mark 11. 25

<sup>k</sup> James 5. 16.

<sup>l</sup> Luke 18. 1.

## THE LORD'S PRAYER.

### SECTION XXXIV.

In the Lord's Prayer, (which is so call-  
ed, because <sup>a</sup> taught us by our Lord Jesus  
Christ) are contained the Preface, six  
petitions, and the Doxology or Con-  
fession.

The

## THE PREFACE.

*Our Father, which art in Heaven,]* In this Preface we are taught to direct our  
<sup>b</sup> Lam. 3. 41. <sup>b</sup> Prayers to God in the Heavens: be-  
<sup>c</sup> 1 Kings 8. 38, cause he only is <sup>c</sup> every where present to  
<sup>39</sup> receive all our petitions, though but con-  
 ceived in our heart.

<sup>d</sup> Matt. 6. 26, As he is our Father, he is <sup>d</sup> most will-  
<sup>32</sup> ing to relieve: and we ought to come unto  
 Matt. 7. 11. him with humble <sup>e</sup> Confidence.

<sup>f</sup> Psal. 103. 13. As he is in Heaven, he is <sup>f</sup> most able  
<sup>e</sup> 1 John 5. 14, to relieve: and we ought to come unto  
<sup>15</sup> him with holy <sup>g</sup> Reverence.  
<sup>f</sup> Psal. 115. 3.  
<sup>g</sup> Ecclef. 5. 2.

In that we are taught to say, Our Fa-  
<sup>h</sup> 1 Thel. 5. 25. ther, we are commanded to <sup>h</sup> pray one  
 for another, as brethren: and we ought  
<sup>i</sup> Zeph. 3. 9. to come unto God with brotherly <sup>i</sup> Cha-  
 rity.

## PETITION I.

SECTION  
XXXV.

*Hallowed be thy Name.]* The three first  
 Petitions concern God's Glory; the three  
 last concern our own Wants.

In this first Petition, we are taught to  
<sup>k</sup> Psal. 148. 13. desire and endeavour <sup>k</sup> first and chiefly  
 the glorification of God's holy Name.

By the Name of God is meant, in ge-  
<sup>l</sup> 1 Kings 5. 5. neral, <sup>l</sup> God himself; in particular

<sup>m</sup> Exod. 6. 3. are meant {  
<sup>n</sup> Exod. 34. 5, 6. 1. <sup>m</sup> his Titles; as, Lord,  
 God, &c.  
 2. <sup>n</sup> his Attributes; as his  
 Mercy, Justice, &c.  
 3. <sup>o</sup> his Memorials; as, his  
 Temple, Word, Day, &c.

<sup>o</sup> Psal. 138. 2.  
 Tit. 2. 5.  
 Exod. 35. 2.  
<sup>p</sup> Lev. 10. 3.

To Hallow, or <sup>p</sup> Sanctify, signifieth to  
 consecrate to an holy use, or to glorify.

So that in this Petition we pray, that  
<sup>q</sup> Rom. 2. 24. the great <sup>q</sup> Name of our God, and our  
 holy Profession be not blasphemed, but  
<sup>r</sup> Psal. 72. 19. <sup>r</sup> glorified by ourselves and others; in  
<sup>s</sup> 1 Pet. 3. 15. <sup>s</sup> thought, <sup>t</sup> word, and <sup>u</sup> deed.  
<sup>t</sup> Rom. 15. 6.  
<sup>u</sup> Matt. 5. 16.

PETI-



PETITION II.

SECTION  
XXXVI.

*Thy Kingdom come.*] In this second Petition we are taught to pray, that the Kingdom of God may be established; and that the contrary Kingdoms of Satan, <sup>v</sup> Sin, and Death may be destroyed. <sup>w</sup> Rom. 5. 21.

The Kingdom of God is threefold: <sup>Rom. 6. 14.</sup>  
namely,

The Kingdom of { 1. Power.  
2. Grace.  
3. Glory.

1. The Kingdom of Power is that, whereby God <sup>x</sup> ruleth over all Creatures, <sup>x</sup> Psal. 103. 19. though his professed enemies. And concerning this we pray, that he would order <sup>y</sup> all things for the glory of his Name, <sup>y</sup> Psal. 67. 3, 4. and the good of his people.

2. The Kingdom of Grace is that, whereby God <sup>z</sup> ruleth in the hearts of his <sup>z</sup> 1 Cor. 3. 16. children, by his Word and Spirit. And concerning this we pray, that he <sup>a</sup> would <sup>a</sup> Col. 1. 13. deliver us from the power of darkness, increase our Graces, and propagate his Gospel.

3. The Kingdom of Glory is <sup>b</sup> in Hea- <sup>b</sup> 2 Tim. 4. 18. ven. And concerning this we pray, that God would finish these days of Sin, and send his <sup>c</sup> Son Jesus Christ in the clouds <sup>c</sup> Matt. 25. 34. for the accomplishment of our Salvation.

In praying that God's Kingdom may Come, we desire that his Spiritual domination may be settled, where it is not received; and may be enlarged, where it is received.

PETITION III.

SECTION  
XXXVII.

*Thy will be done.*] In this third Petition is expressed the matter, and the manner of our obedience to God.

The matter of our obedience is, that God's <sup>d</sup> Will may be done, and not ours. <sup>d</sup> Luke 22. 42.

And

## *The Catechism Briefly Explained.*

And this will of God is two-fold:

namely, { 1. <sup>c</sup> Secret, and  
                  { 2. <sup>c</sup> Revealed.

Concerning God's Secret Will, which requireth <sup>t</sup> Acquiescence in his Providence, where the purposes of it are unknown to us, we pray for patient <sup>c</sup> submission to it.

Concerning God's Will revealed in his Word, which requireth <sup>a</sup> active Obedience, we pray that he would both <sup>i</sup> teach us to know it, and enable us to perform it.

The manner of our Obedience is the pattern of the holy <sup>k</sup> Angels in Heaven, to whose Obedience our Saviour refers us as perfect.

### P E T I T I O N   I V .

#### SECTION XXXVIII.

*Give us this day, &c.]* In this fourth Petition we are taught to profess our dependance upon God for this present <sup>i</sup> life, and the supports of it.

By Bread, are meant all outward comforts necessary for this life.

By <sup>m</sup> Our Bread, is meant that which is procured by direct and honest means.

By Daily Bread, is meant that which is <sup>n</sup> convenient for our present conditions and occasions.

By saying to our Heavenly Father, Give us our Bread; we desire it may be given us with his Fatherly <sup>o</sup> blessing.

By saying, This day; we intimate the reasonableness of being contented with present <sup>p</sup> necessities.

And by thus praying, 1. We cast our <sup>q</sup> cares upon God, 2. We acknowledge that we obtain <sup>r</sup> all good things from his fatherly hand, and, 3. His <sup>s</sup> good creatures are sanctified to us.

And if we be required thus daily to seek food for our frail Bodies; <sup>t</sup> much more

more are we obliged to <sup>u</sup> pray for the <sup>u</sup> John 6. 27.  
 spiritual food of our Souls.

P E T I T I O N V.

SECTION  
 XXXIX.

*And forgive us our trespasses, &c.]* In  
 this fifth Petition we are taught to beg  
 pardon for Sin; as we beg our necessary  
 food in the former.

By trespasses, which are sometimes  
 compared with <sup>w</sup> debts, are meant Sins, <sup>w</sup> Matt. 18. 32.  
 by which we become in a manner in- 35.  
 debted to the justice of God.

Therefore we pray, 1. That <sup>x</sup> God <sup>x</sup> Psal. 130. 3.  
 would not exact of us the penalty of Sin;  
 That he would accept of <sup>y</sup> Christ's sa- <sup>y</sup> 2 Cor. 5. 21.  
 tisfaction for us; and 3. That he would  
 for <sup>z</sup> Christ's sake discharge us from the <sup>z</sup> Eph. 4. 32.  
 debt. And so forgiveness is an Act of  
 God's <sup>a</sup> justice in reference to Christ; <sup>a</sup> Acts 20. 28.  
 but an act of <sup>b</sup> mercy to the Sinner. <sup>b</sup> Mich. 7. 18.

Our forgiving the Trespasses of others  
 is used as a Condition in the sight of God,  
 and an obligation to ourselves, so to <sup>c</sup> for- <sup>c</sup> Mark 11. 25,  
 give others, as we desire God to forgive 26.

P E T I T I O N VI.

SECTION  
 XL.

*And lead us not into temptation, &c.]* In  
 this sixth Petition we are taught to pray  
 for deliverance from the <sup>d</sup> power of Sin; <sup>d</sup> Rom. 8. 1.  
 as we pray in the former Petition to be  
 delivered from the guilt and condemna-  
 tion of it.

We pray conditionally, if it please  
 God, to be <sup>e</sup> delivered from Temptation: <sup>e</sup> Rev. 3. 10.  
 but we pray absolutely to be <sup>f</sup> delivered <sup>f</sup> John 17. 15.  
 from the Evil of it.

Though God be pleased to try us, yet  
 properly he <sup>g</sup> tempteth, or enticeth not <sup>g</sup> James 1. 13.  
 to evil: however, for our sins, he may  
 both suffer <sup>h</sup> Satan to tempt us to Sin, <sup>h</sup> 2 Sam. 24. 1.  
 and <sup>i</sup> 1 Chron. 21. 1.

<sup>i</sup> 1 Sam. 16. 14. and may <sup>i</sup> withdraw the assistance of his  
 Pf. 51. 11. 12. holy Spirit from us.

If it please God that we be tempted,  
 our Prayer is, that he will,

<sup>k</sup> Psal. 23. 4. 1. <sup>k</sup> Be with us in }  
<sup>l</sup> 1 Cor. 10. 13. 2. <sup>l</sup> Support us under } the Tempta-  
<sup>m</sup> 2 Peter 2. 9. 3. <sup>m</sup> Deliver us out of } tion.

There is the evil One, which is Satan;  
 and the evil Thing, which is Sin: and  
<sup>n</sup> Pf. 119. 133. we pray to be <sup>n</sup> delivered from the do-  
<sup>o</sup> Matt. 26. 41. minion of both, because <sup>o</sup> Prayer is an  
 especial means to preserve us from the  
 danger of temptation to Evil.

## THE DOXOLOGY.

### SECTION XLI.

*For thine is the Kingdom, &c.]* This  
 Conclusion of the Lord's Prayer is both  
 a form of Thanksgiving, such as had been  
<sup>p</sup> 1 Chron 29. 11. anciently <sup>p</sup> used by David; and also a  
 Reason, why the foregoing Petitions are  
 presented to our Heavenly Father. The  
 reason is, because unto him belongeth  
<sup>q</sup> Pf. 96. 7, 10. <sup>q</sup> all Dominion, Power, and Glory.

By Kingdom, is meant Authority and  
<sup>r</sup> Pf. 22. 28. <sup>r</sup> right of Dominion over all.

By Power, is meant <sup>s</sup> Almighty ability  
<sup>6.</sup> to command all.

By Glory, is meant that <sup>t</sup> Honour aris-  
<sup>t</sup> Rev. 5. 13. ing from the excellency of God's good-  
 ness and greatness, which is due to him  
 from all Creatures.

By For Ever, is shewed, that, though  
<sup>u</sup> Dan. 2. 37. <sup>u</sup> Dominion, Power and Glory, do in  
 some respect belong to Earthly Princes;  
<sup>w</sup> 1 Tim. 1. 17. yet <sup>w</sup> originally, eminently and eternally,  
 they belong only unto God.

AMEN, or <sup>x</sup> So be it, signifieth <sup>y</sup> Ap-  
<sup>y</sup> 1 Cor. 14. 16. probation, <sup>z</sup> Assurance, and <sup>a</sup> Desire of  
<sup>a</sup> 1 Kings 1. 36. accomplishment.



*What desirest thou of God in this Prayer?*]

SECTION  
XLII.

There are four parts of Prayer: namely, Supplication, Petition or Prayer properly so called, Intercession, and Giving of Thanks.

<sup>b</sup> 1 Tim. 2. 1.

1. Supplication, or Deprecation is made for the <sup>c</sup> avoiding of the evil of Sin <sup>c</sup> Hos. 14. 2. or Punishment. And to this belong the Confession of Sin, and the observation <sup>d</sup> Dan. 9. 3, 4. of religious Fasting.

2. Petition, or Prayer, is made for the attaining of good things Spiritual, or <sup>e</sup> Phil. 4. 6. Temporal.

3. Intercession, or <sup>f</sup> Prayer for others, <sup>f</sup> James 5. 16. made for those whom God requireth to pray for.

4. <sup>g</sup> Giving of thanks is returned for <sup>g</sup> Heb. 13. 15. good things received. And to this belong <sup>h</sup> the singing of Psalms, and the observa- <sup>h</sup> Ps. 81. 1, 2, 3. tion of Religious Feasting.

Prayer supposeth <sup>i</sup> sense of want; and <sup>i</sup> James 1. 5. thanksgiving supposeth <sup>k</sup> sense of enjoy- <sup>k</sup> Psal. 103. 2. ment.

What God hath <sup>l</sup> required, or <sup>m</sup> pro- <sup>l</sup> Ps. 119. 4, 5. mised; must be prayed for; and what <sup>m</sup> 1 Chron. 17. e hath <sup>n</sup> forbidden, must be prayed a- <sup>n</sup> Ps. 119. 133. gainst.

THE SACRAMENTS.

SECTION  
XLIII.

*Two Sacraments only, &c.*] As there were two chief Sacraments of the Old Testament; namely, <sup>o</sup> Circumcision, and <sup>o</sup> Exod. 12. 48. the Passover: so there are two Sacraments of the New Testament; namely, Baptism, and the Supper of the Lord. <sup>p</sup> Matt. 28. 19.

By Baptism, which <sup>q</sup> answereth to Circumcision, we are <sup>r</sup> admitted into the Church of Christ: and by the Lord's Supper, which <sup>s</sup> answereth to the Pass- <sup>s</sup> 1 Cor. 5. 7, 8. over,

over, we declare our continuance in the same, and claim the benefits of the Christian <sup>c</sup> Covenant.

<sup>t</sup> Acts 1. 42.

<sup>w</sup> John 3. 5.

Baptism setteth forth new <sup>a</sup> Birth : and therefore it is administered but once. The Lord's Supper setteth forth Spiritual Food ; and therefore it is administered <sup>x</sup> often.

<sup>w</sup> John 6. 55,

56.

<sup>x</sup> 1 Cor. 11. 26.

—*Outward and visible sign—ordained by Christ himself, &c.*] Christ in his gracious condescension to us, ordained Sacramental Signs, 1. To <sup>y</sup> inform our understandings ; 2. To <sup>z</sup> refresh our memories ; and 3. To <sup>a</sup> excite our affections.

<sup>y</sup> 1 Cor. 11. 26.

<sup>z</sup> Luke 22. 19.

<sup>a</sup> Zech. 12. 10.

—*As a means whereby we receive, &c.*] The outward Signs do <sup>b</sup> signify, <sup>c</sup> exhibit, and <sup>d</sup> seal the Spiritual Graces to the believing receiver.

<sup>b</sup> Gen. 17. 11.

<sup>c</sup> Matt. 26. 26.

<sup>d</sup> Rom. 4. 11.

*Two parts.*] The use of the outward Signs, both in <sup>e</sup> Baptism and the <sup>f</sup> Lord's Supper, is warranted by God's command ; and the benefit of the inward Graces both in that <sup>g</sup> first and <sup>h</sup> second Sacrament, is assured by God's promise.

<sup>e</sup> Matt 28. 19.

<sup>f</sup> 1 Cor. 11. 23.

<sup>g</sup> Acts 2. 38,

39.

<sup>h</sup> 1 Cor. 10. 16.

## SECTION XLIV.

*Water wherein the person is baptized, &c.*] Baptism signifieth a <sup>i</sup> washing, or application of water, by dipping or sprinkling <sup>j</sup> in the name of the blessed Trinity, and was instituted by Christ to denote our being regenerate, and the necessity of our being cleansed from the pollution of <sup>k</sup> Sin.

<sup>i</sup> Acts 22. 16.

<sup>j</sup> Matt. 28. 19.

<sup>k</sup> Titus 3. 5, 6.

*A death unto Sin, &c.*] By the Baptism of Water therefore is signified and sealed the <sup>l</sup> washing of Regeneration, and sanctification of the Spirit ; for the <sup>m</sup> Purging and <sup>n</sup> Mortification of Sin, and for the <sup>o</sup> Resurrection to newness of life.

Titus 3. 5.

<sup>m</sup> Acts 22. 16.

<sup>n</sup> Rom. 6. 2, 3.

<sup>o</sup> Verse 4.

—*being by nature born in Sin, &c.*] There are three states of Man in this World :

<sup>p</sup> Eccl. 7. 29.

<sup>q</sup> Gen. 1. 26.

1. The state of <sup>p</sup> Innocency, wherein the first Man was Created <sup>q</sup> after the Image of his Maker.

2. The state of <sup>r</sup> Sin, into which Man <sup>r</sup> Rom. 5. 12.  
 is brought by disobedience; and in which <sup>a</sup> all <sup>s</sup> Eph. 2. 3.  
 men are naturally born.

3. The state of <sup>t</sup> Grace, into which <sup>t</sup> Rom. 6. 14.  
 man is delivered by <sup>u</sup> Christ. <sup>u</sup> Eph. 2. 4, 5.

*Repentance, whereby they forsake Sin;]*

SECTION  
XLV.

Repentance and Faith are two chief con-  
 ditions of the Christian Covenant preach-

ed by <sup>w</sup> Christ, and his holy <sup>x</sup> Apostles. <sup>w</sup> Mark 1. 14, 15.

True Repentance, which is a <sup>y</sup> turning  
 from sin unto God, hath four parts: <sup>x</sup> Heb. 6. 1.  
 namely, <sup>y</sup> Acts 2. 38.  
<sup>z</sup> Acts 26. 20.  
<sup>z</sup> 2 Cor. 7. 10.

1. Contrition, or <sup>z</sup> godly sorrow; which  
 grieveeth for Sins committed.

2. Confession of Sin: which is to be  
 made always unto <sup>a</sup> God, and in some  
 cases unto <sup>b</sup> Men. <sup>a</sup> 1 John 1. 9.  
<sup>b</sup> James 5. 16.

3. Restitution in some cases; which is  
 to be made to the <sup>c</sup> injured Person, or to  
 such <sup>d</sup> others as God hath appointed. <sup>c</sup> Ezek 33. 15.  
<sup>d</sup> Numb. 5. 8.

4. Conversion, which is a <sup>e</sup> turning  
 from every known Sin, to the <sup>f</sup> practice  
 of the contrary Duty. <sup>e</sup> Ezek. 18. 21.  
<sup>f</sup> Eph. 5. 11.

*Faith, whereby they stedfastly believe the*  
*promises, &c.]* The same Faith, which

firmly assenteth to the Articles of belief,  
 embraceth also the promises of the Gos-  
 pel, and with <sup>h</sup> full assurance applieth  
 them; as being made unto us by a God,  
 who is <sup>i</sup> faithful and <sup>k</sup> able to perform  
 them. <sup>g</sup> Heb. 11. 13.  
<sup>h</sup> Heb. 10. 22.  
<sup>i</sup> Heb. 11. 11.  
<sup>k</sup> Rom. 4. 20, 21.

*Why are Infants baptized, &c.]* <sup>l</sup> Infant-

members of Christian families are now  
 capable of the benefit of God's Cove-  
 nant in <sup>m</sup> Baptism, as <sup>n</sup> Children in reli-  
 gious families were anciently capable to  
 enter into Covenant with God, in <sup>o</sup> Cir-  
 cumcision. <sup>l</sup> 1 Cor. 7. 14.  
<sup>m</sup> Acts 16. 33.  
<sup>n</sup> Deut. 29. 10, 11, 12.  
<sup>o</sup> Gen. 17. 13.

*Because they promise them both by their*  
*parents:]* As Children were healed by

Christ upon the faith of their <sup>p</sup> fathers,  
 so upon the faith of their <sup>q</sup> mothers,

<sup>p</sup> Mark 9. 17, 24, 25.

q Matt. 15. 22, 28. q mothers, and other r friends: so may they be admitted to be cleansed by Baptism, upon the profession of their friends, as sureties.

Infants, as having been baptized, are to be educated and instructed in the Christian Faith, so that when they come to age, and are capable, they are obliged to the actual performance of \* Repentance and || Faith, which in Baptism were promised for them.

\* Acts 17. 30.

|| Acts 19. 18.

### SECTION XLVI.

\* I Cor. 10. 21.

t I Cor. 11. 20.

u Acts 20. 7.

w Heb. 10. 12.

x I Cor. 11. 26.

y John 6. 53, 57.

*For the continual remembrance of the Sacrifice, &c.]* The second Sacrament of the New Testament is called in Scripture, the s Lord's Table, the t Lord's Supper, and the u breaking of Bread. And it beareth the name of the Lord Jesus Christ, as being a standing memorial of the w Sacrifice of himself once offered: and so is to continue in his Church, until his second x coming, at the end of the world.

*Bread and wine, &c.]* Christ was pleased to set forth our most y intimate Communion with him, by enjoining us to receive such food as is most useful for the maintenance of life, bread being the food of most.

Bread is a sort of necessary food, of most common, daily, and wholesome use: and Wine the liquor, which serveth not only to quench thirst, but also to relieve bodily infirmities. So that z Bread and Wine, being most excellent in their kind, do fitly set forth that a perfect spiritual nourishment, which is to be found in Christ.

z Psal. 104. 15.

a John 6. 58.

### SECTION XLVII.

b I Cor. 11. 23.

c Verse 24.

d Matt. 26. 27.

e Verse 28.

*The Body and Blood of Christ, &c.]* The b Bread broken, signifieth the c Body of Christ broken for us: and the d Wine poured out, signifieth the e Blood of Christ shed for us.



The Bread and Wine administered, signify and seal the <sup>r</sup> giving of Christ, <sup>r</sup> John 6. 51. with all the benefits of his <sup>s</sup> Death to the <sup>s</sup> 1 Cor. 11. 26. the believer.

The Body and Blood of Christ are spiritually received by the worthy Communicant, through the grace <sup>h</sup> of Faith. <sup>h</sup> 1 Cor. 10. 16.

SECTION  
XLVIII.

*The strengthening and refreshing of our souls, &c.]* As the Soul, or inward Man, be here fed, is a <sup>i</sup> Spirit: so the Body <sup>i</sup> Prov. 18. 14. and Blood of Christ is <sup>k</sup> spiritual food, <sup>k</sup> John 6. 63. and is to be received after a spiritual manner.

<sup>i</sup> Bread and Wine at the Lord's Table, <sup>i</sup> Matt. 26. 26, 29. be not changed in nature, but in use; being outward Signs ordained, according to the nature of Sacraments, to signify <sup>m</sup> something which is inward and <sup>m</sup> 1 Cor. 11. 25. spiritual.

*To examine themselves, &c.]* To the worthy receiving of this holy Sacrament, required <sup>n</sup> Self-examination, which sup- <sup>n</sup> 1 Cor. 11. 28. peth a competent <sup>o</sup> Knowledge of him- <sup>o</sup> Verse 29. self in the Communicant.

We must examine ourselves concerning these particulars.

1. <sup>p</sup> The sincerity of our Repentance <sup>p</sup> 1 Cor. 11. 31. for sins past.
2. Our <sup>q</sup> purpose of Reformation for <sup>q</sup> Isa. 1. 17, 18. the time to come.
3. The <sup>r</sup> exercise of true Faith, in <sup>r</sup> Joh. 7. 37, 38. trusting after Christ.
4. Our <sup>s</sup> Thankfulness to God for the <sup>s</sup> Acts 2. 46, 47. benefits here received from him.
5. Our <sup>t</sup> Charity to Men, in freely <sup>t</sup> Matt. 5. 23, 24. giving to, and forgiving them; as <sup>u</sup> God <sup>u</sup> Matt. 10. 8. hath here deal graciously with us.

## ADVERTISEMENT

TO THE

R E A D E R.

*I*N regard the short explicatory Notes first placed in this Manual, which have now several times passed the Press, are by experience found less serviceable to the instruction of Youth; because most private Instructors are not able, and most others not willing to undergo the trouble of framing such leading Questions out of them, as may answer the design of Catechization; it hath been therefore thought fit, that, out of the same Notes, should be orderly framed a Draught of Questions with their Answers, for an Essay; and these here, with the Notes, presented to the Catechist. That it may not be said of this small furniture of Doctrinals, what was sometime said of bodily food [in Lam. iv. 4.] The Children ask bread, and no man breaketh it unto them. Now of this Catechistical Supplement, the Reader may please to take the following Account.

The frame of Questions is distinguished into Paragraphs or Sections, which are noted in the Margin thus, [SECTION I, II, III, &c.] and do correspond with the like Marginals now also Printed with the Notes themselves. The number of forty and eight Sections, doth (as it happens) almost sort with the number of Sundays in the Year; especially, if a few Sacrament Sundays be abated. But the reason of this distinguishing into Paragraphs, was partly to comply with the known distinctions of the Creed, Decalogue, and Lord's Prayer, into their respective Articles, Commandments, and Petitions; and partly to measure out to Young and Narrow Capacities certain prepared Portions. Yet this howsoever is done with this reserve, that if any either dislike such Division in general,

l, or this here used, in particular; he be entreated to  
 ss over the present notification of Sections, and to  
 ke such other measures, by joining two or more of the  
 aragraphs, into one, or by dividing one of them into  
 ore, as may best comport with his own design and  
 asions.

But the stinting each Section to the precise number  
 four Questions and Answers, and only four Proofs,  
 ay seem to stand in need of a larger Apology: it being  
 fessed at all hands, that the Materials of the several  
 aragraphs do not equally require the same compass of  
 plication. Yet to this also it must be said, that this  
 as likewise done in condescension to young Learners,  
 hose memories must be encouraged with short and easy  
 ks.

It might be wished, that such a middle rate of Docu-  
 ments could be fixed, as would neither be found too  
 many, nor too few for the various circumstances that  
 attend this service. And yet even such an exquisite Mo-  
 del would not attain the end of Catechization, without  
 the prudence, condescensiveness, and assiduity of an In-  
 structor; whereas the most inartificial Composition of  
 catechistical Doctrines now extant among us, being se-  
 ded with a Competency of those Qualifications in the  
 catechist, will undoubtedly in time turn to very good  
 account. But for the present, it is sufficient that all  
 generally agree, that Guides of Youth must drive on  
 gently, as the Children be able to bear. As to this  
 way in particular, it is again desired, that the Cate-  
 chist use his own liberty and judgment, in laying aside  
 of these Questions which seem superfluous, and raising  
 other that may seem more convenient; as also, in bor-  
 rowing more Proofs for their confirmation, either from the  
 margin of the parallel Sections of the Notes, or from his  
 own better acquaintance with holy Scripture.

It remains to be noted, that if the sense of each Position  
 had been shared between the Question and Answer, (as  
 is usual in other Catechisms) as well the Repetitions  
 of the Answers, as the Lines in the Manual itself, had  
 been

been considerably fewer than they now are: but this expedient was purposely declined. For by repeating the import of each Question in its respective Answer, and making the Answers entire Propositions; it is hoped the memories of young Christians may hereby be furnished with a lasting stock of Christian Aphorisms, which by these means are become more plain, and easy to be learned and retained.

But if, notwithstanding what is now said, the supercilious in this our Age shall disdain all such condescending endeavours, as intolerably mean and pedantick; let just be put in mind, that the same pedantry and indulgence tender Years were by these methods chiefly designed. And that with somewhat the more encouragement and hope of success, in that the great Apostle of the Circumcision Saint Peter, was commanded [in John xxi. 15, 16] to feed the Lambs of Christ, as well as his Sheep; and that great Master of human Learning, as well as Doctor of the Gentiles, Saint Paul, thought it no disparagement to feed Babes with Milk, as well as to minister strong Meat to Men of higher attainments [1 Cor. iii. 2]. Yea, the same holy man, who was not inferior to the very chiefest Apostles, hath [in 1 Cor. xiv. 19] thus openly professed of himself; I had rather, saith he, speak five words with my understanding, than by the voice I might teach (or Catechize) others also, than ten thousand words in an unknown Tongue.



A N  
E S S A Y  
O F  
QUESTIONS and ANSWERS  
ORDERLY FRAMED OUT OF THE  
FOREGOING NOTES.

Question. *WHY* is your first Name SECTION  
called a Christian Name? I.

Ans. My first Name is called a Christian Name, because it was given me when I was <sup>a</sup> Baptized into *Christ*: and <sup>a</sup> Gal. 3. 27. therefore also I am called a Christian.

Quest. *What was done for you, when you were Baptized?*

Ans. When I was Baptized, there were three Christian Privileges conferred upon me; and three Christian Duties promised, to be performed by me.

Quest. *Who did promise for you in Baptism?*

Ans. In Baptism my God-fathers and God-mothers did promise for me, by the appointment of my Parents, of <sup>b</sup> whom <sup>b</sup> Eph. 6. 4. God requireth that I be taught the duty of a Christian.

*Quest. Which are the three Christian Privileges conferred upon you in Baptism.*

*Ans.* The first Christian Privilege conferred upon me in Baptism is, that I was made a <sup>c</sup> Member of the Church of Christ. The second Privilege is, that I was made a <sup>d</sup> Child of God by adoption. The third Privilege is, that I was made an Heir of God to an heavenly Kingdom.

---

**SECTION II.**

---

*Quest. Which are the three things promised in Baptism, to be performed by you?*

*Ans.* The first thing promised in Baptism, to be performed by me is, that I should renounce my three spiritual Enemies. The second thing promised for me is, that I should believe the Articles of the Christian Faith. The third thing promised for me is, that I should keep the ten Commandments.

*Quest. Which are your three spiritual Enemies?*

*Ans.* My three spiritual Enemies are the Devil, the World, and the Flesh.

*Quest. What is the Devil?*

*Ans.* The Devil is an evil Spirit, or lost Angel.

*Quest. Why is the Devil called an Enemy?*

*Ans.* The Devil is called an Enemy and Adversary, because he <sup>e</sup> tempteth to sin, <sup>f</sup> accuseth for sin, and <sup>g</sup> hindreth from doing good.

<sup>e</sup> Matt. 4. 3.  
<sup>f</sup> Rev. 12. 10.  
<sup>g</sup> Zech. 3. 1.

---

**SECTION III.**

---

*Quest. What mean you by the World your second spiritual Enemy?*

*Ans.* By the World I mean those <sup>h</sup> Men and Vanities of this present Evil World, by which I am tempted to sin.

<sup>h</sup> 1 John 2. 15.

*Quest. How are the Vanities of the World distinguished?*

*Ans.*

*Ans.* The Vanities of the World are distinguished into the <sup>1</sup> lust of the Flesh, <sup>1</sup> 1 John 2. 16. which is Pleasure; and the lust of the Eyes, which is Riches; and the pride of Life, which is Honour.

*Quest.* What mean you by the *Flesh*, your third spiritual Enemy?

*Ans.* By the <sup>k</sup> Flesh I mean the natural corruption, and unmortified lusts in the soul of Man. <sup>k</sup> Rom. 8. 7.

*Quest.* Why is this *Flesh* called an Enemy?

*Ans.* The Flesh is called an Enemy, because it <sup>1</sup> hindreth from doing good, <sup>1</sup> Gal. 5. 17. and inclineth to do evil.

SECTION  
IV.

*Quest.* What is the second thing which was promised for you in Baptism?

*Ans.* The second thing promised for me in Baptism is, that I should <sup>m</sup> believe <sup>m</sup> Acts 6. 36, the Doctrine of Christianity. 37.

*Quest.* What is it to believe as a Christian?

*Ans.* To believe as a Christian is, so to receive and embrace the truth of the <sup>n</sup> Eph. 1. 13. Gospel, as to trust in Christ alone for salvation.

*Quest.* What then is the Object of a Christian's Faith?

*Ans.* The doctrinal Object of Faith is, in general the holy Scripture; and more particularly <sup>o</sup> the Gospel of salva- <sup>o</sup> John 20. 31. tion.

*Quest.* Why is it necessary that you so believe?

*Ans.* It is necessary that I believe, because <sup>p</sup> God hath commanded me to <sup>p</sup> 1 John 3. 23. believe; and because without Faith I <sup>Mark 16. 16.</sup> cannot be saved.

---

 SECTION  
V.
 

---

Quest. *What is the third thing which was promised for you in Baptism?*

Ans. The third thing promised for me in Baptism is, that I should <sup>a</sup> at all times keep all God's Commandments.

Quest. *How many Covenants hath God made with man?*

Ans. God hath made two Covenants with Man; namely, <sup>r</sup> the Covenant of Works, and the Covenant of Grace.

Quest. *By which of these Covenants do you expect to be saved?*

Ans. I cannot be saved by the Covenant <sup>a</sup> of Works, which requireth perfect Obedience: but I trust to be saved by the Covenant of Grace, which requireth Faith in Christ.

Quest. *What necessity then is there of good works, if you cannot be saved by them?*

Ans. Good Works are necessary, for the <sup>r</sup> glorifying of God, for the edifying of my Neighbour, and for the justifying of mine own Faith.

---

 SECTION  
VI.
 

---

Quest. *What help doth God afford to the performance of good Works?*

Ans. To the performance of good Works <sup>a</sup> God giveth both the Will, and the Power.

Quest. *How may such Help be obtained from God?*

Ans. Help to perform good Works may be obtained from God, by <sup>w</sup> Thankfulness for spiritual mercies already received, and by Prayer for a supply of the same in the time to come.

Quest. *How is God's calling us to salvation distinguished?*

Ans. God's calling us to salvation is either the <sup>x</sup> common calling of a Nation, City,



ty, or Family; or special calling of a particular person.

Quest. *What is God's special calling?*

Ans. God's special or effectual calling, is that, whereby he <sup>y</sup> calleth a person <sup>y</sup> I Peter 2. 9. out of his natural state of sin, unto Holiness and Salvation; and that ordinarily, by the Gospel preached.

## THE C R E E D.

Quest. *What is God?*

Ans. God is an eternal <sup>z</sup> Spirit, whose being is of himself.

### SECTION VII.

Quest. *Why do you believe in God?*

<sup>z</sup> John 4. 24.

Ans. I believe in God, because he is <sup>a</sup> Father Almighty, and therefore can <sup>a</sup> Matt. 19. 26. do for me whatsoever he will.

Quest. *Why is God called a Father?*

Ans. God is the <sup>b</sup> Father of Christ <sup>b</sup> John 20. 17. from eternity, and for Christ's sake he is also our Father.

Quest. *Why is God called the Maker of Heaven and Earth?*

Ans. God is called the Maker of Heaven and Earth; because, <sup>c</sup> by his <sup>c</sup> Heb. 11. 3. word, he made of nothing the World and all things therein, for his own Glory.

Quest. *Why is the Son of God called Jesus?*

### SECTION VIII.

Ans. The Son of God is called <sup>d</sup> Jesus, because he saveth his people from their sins.

<sup>d</sup> Matt. 1. 21.

Quest. *Why is our Saviour called Christ?*

Ans. Our Saviour is called *Christ*, because he was Anointed to the three Offices of a Prophet, a Priest, and a King.

Quest. *Why is Christ called the only Son of God?*

*Ans.* Christ is called the only Son of God, because he <sup>e</sup> only is the Son of God by nature, and from eternity.

Quest. *Why is Christ called our Lord?*

*Ans.* Christ is called our Lord, because to him belongeth absolute <sup>f</sup> Dominion over us all, and Obedience from us all.

---

SECTION  
IX.

---

<sup>g</sup> Matt. 1. 23.  
<sup>John</sup> 1. 1.

Quest. *How many Natures are there in Christ?*

*Ans.* In Christ, who is but one Person, are two Natures: namely, the <sup>g</sup> Nature of God, and the Nature of Man.

Quest. *Why was it requisite our Redeemer should be God?*

*Ans.* It was requisite our Redeemer should be God, that he might restore the image of God to us, and us to the favour of God, and <sup>h</sup> so perfect the work of our Salvation.

<sup>h</sup> Heb. 7. 25.

Quest. *Why was it requisite our Redeemer should be man?*

<sup>i</sup> Gal. 4. 4.

*Ans.* It was requisite our Redeemer should be Man, that, being the <sup>i</sup> promised seed of a Woman, he might discharge the price of our Redemption in the same human nature, in which we have sinned.

Quest. *Was Christ then made perfect Man?*

<sup>k</sup> Heb. 4. 15.

*Ans.* Christ was made <sup>k</sup> in all things like unto us, but had no sin: for he was conceived by the Holy Ghost.

---

SECTION  
X.

---

<sup>l</sup> Lev. 4. 29.

Quest. *Why was it requisite our Saviour should suffer death?*

*Ans.* It was requisite our Saviour should suffer death, because he was made a sin-offering, which <sup>l</sup> by the Law, was to be slain.

Quest. *What death did Christ die?*

*Ans.*

*Answ.* Christ died a<sup>m</sup> shameful, painful, and accursed Death upon the Cross. <sup>m</sup> Heb. 12. 2.

*Quest.* Why is it said that Christ was buried?

*Answ.* It is said that Christ was buried, that it might appear he was certainly<sup>n</sup> dead, and did afterwards as certainly<sup>n</sup> rise again from the dead. <sup>n</sup> Acts 13. 29, 30, 31.

*Quest.* Why is it affirmed that Christ descended into Hell?

*Answ.* It is affirmed that Christ descended into Hell, that it might appear he continued under the<sup>o</sup> dominion of<sup>o</sup> Death for a time, and overcame Death and Hell. <sup>o</sup> Rom. 6. 9.

*Quest.* Which are reputed the three degrees of Christ's Humiliation?

SECTION  
XI.

*Answ.* The three degrees of Christ's Humiliation are his Birth, Death, and burial under the dominion of Death. <sup>p</sup> Phil. 2. 8.

*Quest.* Which are reputed the three degrees of Christ's Exaltation?

*Answ.* The three degrees of Christ's Exaltation are, his<sup>q</sup> Resurrection, Ascension into Heaven, and Glorification at the right hand of the Father. <sup>q</sup> Rom. 8. 34.

*Quest.* Why was it requisite our Saviour should rise from the dead?

*Answ.* It was requisite Christ should rise from the dead for our Justification, and also in reference to our Resurrection both in Soul and Body. <sup>r</sup> Rom. 4. 25.

*Quest.* When did our Saviour rise from the dead?

*Answ.* Our Lord and Saviour<sup>s</sup> rose from the dead the third day after his death; which day is therefore called the Lord's Day. <sup>s</sup> Luke 24. 46.

*Quest.* What mean you by Christ's Ascension into Heaven?

SECTION  
XII.

t Eph. 4. 10.

*Answ.* By Christ's Ascension into Heaven, I mean that he did once locally and visibly <sup>t</sup> ascend into the highest Heaven.

*Quest.* *Why was it requisite our Saviour should ascend into Heaven?*

u John 14. 3.

*Answ.* It was requisite our Saviour should ascend into Heaven, that he might appear in the presence of God for us, fill us with heavenly gifts, and <sup>u</sup> prepare a place in Heaven for us, and receive us into it.

*Quest.* *What mean you by Christ's sitting at the right hand of God?*

w 1 Peter 3. 22.

*Answ.* By Christ's sitting at the right hand of God I mean that as King and Judge he sitteth in an estate of Majesty and Power <sup>w</sup> above all Creatures in Heaven and Earth.

*Quest.* *Why was it requisite our Saviour should sit at the right hand of the Father in Heaven?*

x Psal. 110. 1.

*Answ.* It was requisite our Saviour should sit at the right hand of the Father, that he might be perfectly able <sup>x</sup> to subdue all his Enemies, and to intercede for us, and save us eternally.

### SECTION XIII.

y Acts 17. 31.

*Quest.* *In the last Judgment who shall be Judge?*

*Answ.* In the last Judgment, <sup>y</sup> Christ, as supreme Judge, shall pronounce the final Sentence.

*Quest.* *In the last Judgment, who shall be judged?*

z 1 Peter 4. 5.

*Answ.* In the last Judgment, all Men, <sup>z</sup> both quick and dead, shall be judged.

*Quest.* *Concerning what shall Men be judged?*

a 2 Cor. 5. 10.

*Answ.* Men shall be judged concerning <sup>a</sup> all things done in this life, whether they be good or evil.

*Quest.* *By what shall men be judged?*

*Answ.*



*Ans.* Men shall be judged by the Books of God's Omniscience, of Life, <sup>b</sup> Rev. 20. 12. of Man's Conscience, and of the holy scriptures.

Quest. *Why do you believe in the Holy Ghost?* **SECTION XIV.**

*Ans.* I believe in the *Holy Ghost*, because he is <sup>c</sup> true God. <sup>c</sup> Acts 5. 3, 4.

Quest. *What mean you by the Holy Ghost?*

*Ans.* By the *Holy Ghost*, I mean the Spirit of God, who in respect of his <sup>d</sup> Eph. 4. 30. nature, is the third person in the Divine Essence.

Quest. *Why is the Holy Ghost called the Spirit of God?*

*Ans.* The Holy Ghost is called the Spirit of God, because he proceedeth from the Father and the Son, and therefore is a Person <sup>e</sup> distinct from them <sup>e</sup> John 14. 16. both.

Quest. *Why is the Spirit of God called Holy?*

*Ans.* The Spirit of God is called *Holy*, or the Spirit of Holiness, in respect of his Office, because he furnisheth our hearts with Spiritual and saving Graces, <sup>f</sup> 2 Thess. 2. 13. by his work of <sup>f</sup> Sanctification.

Quest. *What mean you by the Holy Church?* **SECTION XV.**

*Ans.* By the Holy Church I mean that <sup>g</sup> Family of believers, or household of <sup>g</sup> Eph. 2. 19, 20. God, which is built upon the foundation of the holy Prophets and Apostles.

Quest. *How is this Church distinguished?*

*Ans.* The Church is distinguished into the Church visible, which is here upon Earth; and the Church invisible, which is in Heaven.

Quest. *Why is the Church called Catholick?*

t Eph. 4. 10.

*Ans.* By Christ's Ascension into Heaven, I mean that he did once locally and visibly <sup>t</sup> ascend into the highest Heaven.

*Quest.* Why was it requisite our Saviour should ascend into Heaven?

u John 14. 3.

*Ans.* It was requisite our Saviour should ascend into Heaven, that he might appear in the presence of God for us, fill us with heavenly gifts, and <sup>u</sup> prepare a place in Heaven for us, and receive us into it.

*Quest.* What mean you by Christ's sitting at the right hand of God?

w 1 Peter 3. 22.

*Ans.* By Christ's sitting at the right hand of God I mean that as King and Judge he sitteth in an estate of Majesty and Power <sup>w</sup> above all Creatures in Heaven and Earth.

*Quest.* Why was it requisite our Saviour should sit at the right hand of the Father in Heaven?

x Psal. 110. 1.

*Ans.* It was requisite our Saviour should sit at the right hand of the Father, that he might be perfectly able <sup>x</sup> to subdue all his Enemies, and to intercede for us, and save us eternally.

### SECTION XIII.

y Acts 17. 31.

*Quest.* In the last Judgment who shall be Judge?

*Ans.* In the last Judgment, <sup>y</sup> Christ, as supreme Judge, shall pronounce the final Sentence.

*Quest.* In the last Judgment, who shall be judged?

z 1 Peter 4. 5.

*Ans.* In the last Judgment, all Men, <sup>z</sup> both quick and dead, shall be judged.

*Quest.* Concerning what shall Men be judged?

a 2 Cor. 5. 10.

*Ans.* Men shall be judged concerning <sup>a</sup> all things done in this life, whether they be good or evil.

*Quest.* By what shall men be judged?

*Ans.*

*Answ.* Men shall be judged by the Books of God's Omniscience, of Life, <sup>b</sup> Rev. 20. 12. of Man's Conscience, and of the holy scriptures.

*Quest.* *Why do you believe in the Holy Ghost?* **SECTION XIV.**

*Answ.* I believe in the *Holy Ghost*, because he is <sup>c</sup> true God. <sup>c</sup> Acts 5. 3, 4.

*Quest.* *What mean you by the Holy Ghost?*

*Answ.* By the *Holy Ghost*, I mean the Spirit of God, who in respect of his nature, is the third person in the Divine Essence. <sup>d</sup> Eph. 4. 30.

*Quest.* *Why is the Holy Ghost called the Spirit of God?*

*Answ.* The Holy Ghost is called the Spirit of God, because he proceedeth from the Father and the Son, and therefore is a Person <sup>e</sup> distinct from them <sup>e</sup> John 14. 16. both.

*Quest.* *Why is the Spirit of God called Holy?*

*Answ.* The Spirit of God is called *Holy*, for the Spirit of Holiness, in respect of his Office, because he furnisheth our hearts with Spiritual and saving Graces, <sup>f</sup> 2 Thess. 2. 13. by his work of <sup>f</sup> Sanctification.

*Quest.* *What mean you by the Holy Church?* **SECTION XV.**

*Answ.* By the Holy Church I mean that <sup>g</sup> Family of believers, or household of <sup>g</sup> Eph. 2. 19, 20. God, which is built upon the foundation of the holy Prophets and Apostles.

*Quest.* *How is this Church distinguished?*

*Answ.* The Church is distinguished into the Church visible, which is here upon Earth; and the Church invisible, which is in Heaven.

*Quest.* *Why is the Church called Catholic?*

## Questions and Answers.

*Ans.* The Church is called Catholick or Universal, as comprehending all true Christians howsoever dispersed.

*Quest.* What is the first Christian Privilege of the Church?

*Ans.* The first Christian Privilege of the Church is the Communion of Saints, who as <sup>h</sup> fellow-members are united in that mystical Body the Church, whereof Christ is the Head.

---

### SECTION XVI.

---

*Quest.* What is the second Privilege of a Christian?

*Ans.* The second Privilege of a Christian is the Forgiveness of sins, which is preached to all Men in the name of Christ, and <sup>1</sup> sealed in Baptism to the penitent believer.

*Quest.* What is sin?

*Ans.* <sup>k</sup> Sin is a transgression of the Law of God, and can be forgiven by God only.

*Quest.* How is sin distinguished?

*Ans.* Sin is distinguished into Original sin, or the <sup>1</sup> sinfulness of Man's nature; and Actual sin, which is committed in respect of Thought, Word, or Deed.

*Quest.* What is the just reward of Sin?

*Ans.* The just reward of Sin is eternal Death, but it is <sup>m</sup> pardonable through the meritorious Death of our Saviour Christ.

---

### SECTION XVII.

---

*Quest.* What is the third Privilege of a Christian?

*Ans.* The third Privilege of a Christian is the <sup>n</sup> raising of his Mortal Body from the corruption of the Grave, unto immortal Glory.

*Quest.* Upon what ground do you believe this Resurrection of your Body?

*Ans.*



*Ans.* I believe the Resurrection of my Body, because God hath to this purpose declared his power and good pleasure, that he both can and will raise it. 1 Cor. 6. 14.

*Quest.* How hath God declared he will raise your Body?

*Ans.* God hath declared he will raise my Body from the Grave, after the Example of the Resurrection of Christ my Lord and Saviour. 2 Cor. 4. 14.

*Quest.* Shall not the wicked also be raised from the dead?

*Ans.* There shall be a Resurrection both of the just and unjust; howbeit, the wicked shall not be raised to glory, but to shame and everlasting contempt. 9 Dan. 12. 2.

*Quest.* What is the fourth Privilege of a Christian?

SECTION  
XVIII.

*Ans.* The fourth Privilege of a Christian is everlasting Life, or the enjoyment of all true happiness for ever. 1 Psa. 16. 11.

*Quest.* Wherein doth this true happiness consist?

*Ans.* This true happiness consisteth in the glorification of the Soul, and in the everlasting abode with Saints, Angels, and God himself, in Heaven. 1 Cor. 13. 12.

*Quest.* If this be the Privilege of the righteous, what then is the Portion of the wicked?

*Ans.* The Portion of the Wicked is Eternal Death, or a deprivation of all comforts. 2 Thess. 1. 9.

*Quest.* Wherein doth this Eternal Death particularly consist?

*Ans.* Eternal Death consisteth in the loss of God's presence; and in the enduring of the sting of Conscience, and the torments of Hell Fire for ever.

*Quest.*

---

 SECTION  
XIX.
 

---

*Quest. How many Persons are there in the Divine Essence?*

*Ans.* In the Divine Essence, which is but one, there are three distinct Persons; namely, the Father, the Son, and the Holy Ghost, who are distinguished by their Properties.

*Quest. What is the Property of God the Father?*

<sup>u</sup> Heb. I. 2.

*Ans.* The Property of God the Father is to have begotten the Son, and to <sup>u</sup> create the World.

*Quest. What is the Property of God the Son?*

<sup>w</sup> I Tim. 2.  
5, 6.

*Ans.* The Property of God the Son is to be begotten of the Father, and to <sup>w</sup> redeem Mankind.

*Quest. What is the Property of God the Holy Ghost?*

<sup>x</sup> I Peter I. 2.

*Ans.* The Property of God the Holy Ghost is to proceed from the Father and the Son, and to <sup>x</sup> sanctify the Elect people of God.

## THE COMMANDMENTS.

---

 SECTION  
XX.
 

---

*Quest. Upon how many Tables were the ten Commandments written?*

<sup>y</sup> Exod. 31. 18. *Ans.* The ten Commandments were written upon two Tables of stone, with the finger of God.

*Quest. How many ways are the Commandments propounded?*

*Ans.* The Commandments are propounded two ways: that is, Negatively, whereby Sins are forbidden; and Affirmatively, whereby Duties are enjoined.

*Que*

Quest. *What is the Tenor of a Negative Commandment?*

Ans. The Tenor of a Negative Commandment is to forbid every sort and degree of the Sin forbidden, and to <sup>z</sup> en- <sup>z</sup> Eph. 4. 28. in the contrary Duty.

Quest. *What is the Tenor of an Affirmative Commandment?*

Ans. The Tenor of an Affirmative Commandment is to enjoin every sort and degree of the Duty enjoined, and to forbid the contrary Sin.

<sup>a</sup> Mark 7. 10.

Quest. *How is the revealed Will of God distinguished?*

---

SECTION  
XXI.

---

Ans. The revealed Will of God is distinguished into the unwritten Word of God, and the written Word of God.

Quest. *How long had the Church of God the unwritten Word?*

Ans. The Church of God had his unwritten Word, from the <sup>b</sup> beginning <sup>b</sup> Luke 1. 70. of the World until the time of Moses; and since that time it hath had the written Word, which is called Holy Scriptures.

Quest. *Why is the written Word of God called Holy Scriptures?*

Ans. The written Word of God is called Scriptures, because it is committed to writing; and Holy, because it was written by <sup>c</sup> Holy Men, who were in- <sup>c</sup> 2 Peter 1. 20, 21. spired by the Holy Ghost.

Quest. *What is set forth in the Preface to the ten Commandments?*

Ans. In the Preface to the ten Commandments is set forth the <sup>d</sup> Authority of <sup>d</sup> Hof. 13. God that commandeth, and the reason of Man's Obedience to him above all others.

Quest.

---

 SECTION  
XXII.
 

---

<sup>e</sup> Mark 12.  
29, 32.

Quest. Which is the first Commandment?

Ans. The <sup>e</sup> first Commandment is, *Thou shalt have none other Gods but me*; which concerns the Acknowledgment of the only true God.

Quest. What are the sins forbidden in this first Commandment?

<sup>f</sup> Psal. 14. 1.

Ans. In the first Commandment are forbidden the sins <sup>f</sup> of such as acknowledge no God, and the sins of such as serve false Gods, or serve not the true God only.

Quest. What is the Duty enjoined in this first Commandment?

<sup>g</sup> 1 Cor. 8. 6.

Ans. In the first Commandment it is enjoined, that I <sup>g</sup> acknowledge the one only true God for my God.

Quest. Whereby will this your acknowledgment of the true God appear?

<sup>h</sup> Mark 12. 30.

Ans. My Acknowledgment of the true God will appear by my <sup>h</sup> Loving, Fearing, Obeying, and Trusting him above all others.

---

 SECTION  
XXIII.
 

---

Quest. Which is the second Commandment?

<sup>i</sup> Matt. 4. 10.

Ans. The second Commandment is, *Thou shalt not make to thyself any graven Image*, and so forth: which concerns the <sup>i</sup> Worshipping of the true God only.

Quest. What sins are forbidden in this second Commandment?

<sup>k</sup> Rom. 1. 25.

Ans. In the second Commandment are forbidden the sins of such as worship Images, or <sup>k</sup> any other Creatures; and of such as neglect, or falsify the Worshipping of the true God.

Quest. Why must you especially beware of such Idol Worship?

Ans.



*Ans.* I must especially beware of the Worshipping of Idols; because our God is a jealous God, and a <sup>1</sup> severe punisher of <sup>1</sup> Deut 8. 19. idolatry.

*Quest.* What is the Duty enjoined in this second Commandment?

*Ans.* In the second Commandment is enjoined, that God only be religiously worshipped, in my Body and Spirit, according to his own Will: and to such <sup>m</sup> John 9. 31. worshippers he hath promised his especial mercy.

*Quest.* Which is the third Commandment? SECTION XXIV.

*Ans.* The third Commandment is, Thou shalt not take the Name of the Lord thy God in vain: which concerns the keeping God's Name from profanation. <sup>n</sup> I Tim. 6. 1.

*Quest.* What are the sins forbidden in this third Commandment?

*Ans.* In the third Commandment are forbidden the sins of such as Blaspheme the Name of God in <sup>o</sup> thought, word, or <sup>o</sup> Job 1. 5. action; as also the sins of False Swearing and Perjury.

*Quest.* Why must you especially beware of profaning God's holy Name?

*Ans.* I must especially beware of profaning God's holy Name, because himself with <sup>p</sup> especially threatened to punish <sup>p</sup> 2 Samuel 12, 14. such offenders.

*Quest.* What is the Duty enjoined in this third Commandment?

*Ans.* In the third Commandment it is enjoined, that the Name of God, and whatsoever beareth the Name of God, be used reverently; and that <sup>q</sup> religious <sup>q</sup> Ezek. 17. 18, 19. be taken and observed with due care and Conscience.

*Quest.* Which is the fourth Commandment? SECTION XXV.

*Ans.*

*Ans.* The fourth Commandment is, *Remember that thou keep holy the Sabbath day*, and so forth: which concerns the observation of <sup>r</sup> God's holy Day.

<sup>r</sup> Gen. 2. 3.

*Quest.* What is the Duty enjoined in this fourth Commandment?

<sup>s</sup> Acts 20. 7.

*Ans.* In the fourth Commandment it is enjoined, that on God's holy Day I attend upon his Service in Prayer, <sup>s</sup> in receiving his Word and Sacraments, and in Meditation upon his Works of Creation and Redemption.

*Quest.* What is the sin forbidden in this fourth Commandment?

<sup>t</sup> Isa. 58. 17.

*Ans.* In the fourth Commandment is forbidden the <sup>t</sup> engagement of myself or family in worldly Employments on God's holy Day.

*Quest.* Are no worldly Employments allowable on the Lord's Day?

<sup>u</sup> Luke 6. 9.

*Ans.* Upon the Lord's Day are allowable such worldly Employments as concern acts of Piety, <sup>u</sup> Charity, and Necessity.

---

SECTION  
XXVI.

---

*Quest.* Which is the fifth Commandment?

<sup>w</sup> Eph 6. 2, 4.

*Ans.* The fifth Commandment is *Honour thy Father and thy Mother*: <sup>w</sup> which is the first Commandment with promise and concerns the mutual Duties of Inferiors and Superiors.

*Quest.* What is the Duty of Inferiors to Superiors?

<sup>x</sup> Lev. 19. 3.

*Ans.* The Duty of Inferiors to Superiors is to give them Honour: <sup>x</sup> which is meant <sup>x</sup> Fear, Reverence, Obedience, and Maintenance.

*Quest.* What mean you by Father and Mother?

*Ans.*

*Answ.* By Father and Mother I mean, not only natural Parents, but also <sup>y</sup> Governors in State, Church, and private families. y Rom. 13, &c.  
Heb. 13. 17.  
2 Kings 5. 13.

*Quest.* What is the Duty of Superiors to Inferiors?

*Answ.* The Duty of Superiors to Inferiors is to <sup>z</sup> Govern, Protect, Sustain, <sup>z</sup> 1 Pet. 5. 2. and Instruct them.

*Quest.* Which is the sixth Commandment?

**SECTION XXVII.**

*Answ.* The sixth Commandment is, *Thou shalt do no murder*: which concerns the preservation of Man's Life.

*Quest.* What are the sins forbidden in this sixth Commandment?

*Answ.* In the sixth Commandment is forbidden, not only the Murderous shedding of Blood, but also <sup>a</sup> Hatred, revengeful Anger, and grievous Reproach. <sup>a</sup> John 3. 15.

*Quest.* What is the Duty enjoined in this sixth Commandment?

*Answ.* In the sixth Commandment it is enjoined, that my own and my Neighbour's Life be preserved: which is done, chiefly by a <sup>b</sup> seasonable and moderate use <sup>b</sup> Eccl. 10. 17.

of God's Creatures, ordained for that end.

*Quest.* What is further required to preserve Man's Life?

*Answ.* To preserve Man's Life, is also required the avoiding of bodily Danger; chiefly, the flying of <sup>c</sup> Sin. <sup>c</sup> Psal. 55. 23.

*Quest.* Which is the seventh Commandment?

**SECTION XXVIII.**

*Answ.* The seventh Commandment is, *Thou shalt not commit Adultery*: which concerns the <sup>d</sup> preservation of Man's chastity. <sup>d</sup> 1 Theff. 4.  
3, 4, 5.

*Quest.*

*Quest. What are the sins forbidden in this seventh Commandment?*

*Ans.* In this seventh Commandment are not only forbidden actual Adultery and Fornication; but also Lascivious<sup>e</sup> desires, fires, words, attire, and behaviour.

*Quest. What other sins are forbidden in this seventh Commandment, as inducements to Uncleanness?*

*Ans.* Inducements to Uncleanness are excess in eating and drinking, idleness, and the like: which are also understood to be forbidden in the seventh Commandment.

*Quest. What are the Duties enjoined in this seventh Commandment?*

*Ans.* In the seventh Commandment are enjoined<sup>f</sup> Chastity and Modesty, in thoughts, and all manner of conversation; as also Sobriety, and Vigilancy.

## SECTION XXIX.

*Quest. Which is the eighth Commandment?*

*Ans.* The eighth Commandment is *Thou shalt not steal*: which concerns the<sup>g</sup> preservation of Man's Goods, or Property.

*Quest. What are the sins forbidden in the eighth Commandment?*

*Ans.* In the eighth Commandment are not only forbidden the acts of violence and fraudulent Theft; but also<sup>h</sup> Covetousness, Bribery, and withholding other Men's dues.

*Quest. What are the Duties enjoined in this eighth Commandment?*

*Ans.* In the eighth Commandment are enjoined the<sup>i</sup> restoring and securing to all their Dues; as also, the relieving of the Poor.

<sup>e</sup> Matt. 5. 27.

<sup>f</sup> 1 Pet. 3. 2.

<sup>g</sup> 1 Sam. 12. 3.

<sup>h</sup> Psal. 119. 36.

<sup>i</sup> Prov. 3. 27,  
28.



Quest. *What other Duties are enjoined this eighth Commandment, as means to preserve from the sin of Theft?*

Ans. Means to preserve from the sin Theft are the living and <sup>k</sup> labouring <sup>k</sup> Eph. 4. 28. a lawful Calling, as well as Contentness, and avoiding of thievish and bad companions: which are also enjoined in the eighth Commandment.

Quest. *Which is the ninth Commandment?* SECTION  
XXX.

Ans. The ninth Commandment is, *Thou shalt not bear false witness against thy neighbour:* which concerns the preservation of Man's good name, by the <sup>l</sup> Testimony of Veracity and Charity. <sup>l</sup> Eph. 4. 15.

Quest. *What are the sins forbidden in the ninth Commandment?*

Ans. In the ninth Commandment are not only forbidden the raising and promoting of false or malicious Reports, but also <sup>m</sup> all sorts of Lies. <sup>m</sup> Eph. 4. 25.

Quest. *What are the Duties enjoined in the ninth Commandment?*

Ans. In the ninth Commandment are enjoined the <sup>n</sup> due preservation and vindication of my own and my Neighbour's good name. <sup>n</sup> Phil. 4. 8.

Quest. *What other Duties are enjoined this ninth Commandment, as means to preserve from bearing false or malicious Testimony?*

Ans. The means to preserve from bearing false and malicious Testimony is a love to speak the Truth, with a charitable endeavour to cover the Infirmities of others: which are also enjoined in the ninth Commandment. <sup>o</sup> Prov. 17. 9.

Quest.

---

SECTION  
XXXI.

---

Quest. Which is the tenth Commandment?

Ans. In the tenth Commandment Thou shalt not covet thy Neighbour's House, and so forth: which in general, concern the <sup>p</sup> restraining of sinful \* Lusts.

\* Col. 3. 5, 6.  
\* Gal. 5. 17.

Quest. What are the particular sins forbidden in the tenth Commandment?

\* Acts 20. 33.

Ans. In the tenth Commandment particularly forbidden the Coveting of Neighbour's House, Wife, Servant, any other <sup>q</sup> Goods belonging to him.

Quest. What are the Duties enjoined this tenth Commandment?

\* Heb. 13. 5.

Ans. The Duties enjoined in the tenth Commandment are the regulation of my Desires in reference to other Men's Enjoyments, and <sup>r</sup> Contentedness with my own present state.

Quest. What means are here enjoined the attainment of that Contentedness?

\* Eccl. 5. 10.

Ans. Means for the attainment of Contentedness are Meditation upon God's Appointments, upon mine own Unworthiness, and upon the <sup>s</sup> Creature's Infirmity.

---

SECTION  
XXXII.

---

Quest. How are the ten Commandments fulfilled?

\* Matt. 22. 37, 38, 39, 40.

Ans. The Ten Commandments are fulfilled by <sup>t</sup> loving God above all things, and my Neighbour as myself.

\* Rom. 13. 8.

Quest. Who is your Neighbour?

Ans. My Neighbour is <sup>u</sup> every Man that standeth in need of my help.

Quest. How is your Neighbour to be loved?

\* 1 John 3. 18.

Ans. My neighbour is to be loved with the same <sup>w</sup> kind of love which I owe to myself.

Quest. *With what kind of love ought you love yourself?*

Ans. The love wherewith I ought to love myself must be Pure, Sincere, Fer-  
ent, and Constant.

Quest. *By what means may you obtain ability to keep God's Commandments?* SECTION XXXIII

Ans. I may obtain <sup>y</sup> ability to keep <sup>y</sup> God's Commandments by diligent Prayer. Psal. 143. 10.

Quest. *What is Prayer?*

Ans. Prayer is a calling upon God with the Heart, and sometimes with <sup>z</sup> the Voice, as well by a prescript Form Words, as in occasional Expressions. Hof. 7. 14.

Quest. *To whom must Prayer be made?*

Ans. Prayer must be made to <sup>a</sup> God, Rom. 10. 13.  
the only object of Religious Worship.

Quest. *How ought Religious Prayers to be made?*

Ans. Religious Prayers ought to be made through the mediation of Christ, and <sup>b</sup> in Faith; which implieth Sincerity James 1. 6.  
Heart, Regard to God's revealed Will, and Charity to our Neighbours.

## THE LORD'S PRAYER.

Quest. *Why is the Prayer, which be-  
inneth with Our Father, which art in  
Heaven, called the Lord's Prayer?* SECTION XXXIV.

Ans. The Prayer which beginneth with *Our Father, which art in Heaven,* is called the Lord's Prayer, because it was taught us by our Lord Jesus Christ, in whose <sup>c</sup> Name we do pray unto God John 16. 23.  
the

the Father : and it containeth a Preface, six Petitions, and a Doxology or Conclusion with Praise to God.

Quest. *Which is the Preface to the Lord's Prayer?*

Ans. The Preface to the Lord's Prayer is, *Our Father, which art in Heaven*; where, by saying *Our Father*, and *1 Thess. 5. 25.* not *My Father*, we are taught to <sup>d</sup> pray in brotherly Charity for others, as well as for ourselves.

Quest. *What learn you by praying to God as a Father?*

Ans. By praying to God as a Father *6 Matt. 7. 11.* I learn, that as he is <sup>e</sup> most gracious, so I ought to come unto him with humble Confidence.

Quest. *What learn you by praying to God in the Heavens?*

Ans. By praying to God in the Heavens I learn, that as he is most <sup>f</sup> powerful and glorious, so I ought to come unto him with holy Reverence. *1 Psal. 115. 3.*

#### SECTION XXXV.

Quest. *Which is the first Petition in the Lord's Prayer?*

Ans. The first Petition in the Lord's Prayer is, *Hallowed be thy Name*: by which we are taught, first and <sup>g</sup> chiefly to desire and endeavour the glorification of God's holy Name. *2 Psal. 148. 13.*

Quest. *What is meant by the Name of God?*

Ans. By the Name of God is meant in general, God himself; in particular, his Titles, Attributes, and <sup>h</sup> Memorials. *1 Psal. 138. 2.*

Quest. *What is meant by Hallowing?*

Ans. By Hallowing or <sup>i</sup> Sanctifying is meant, the Consecrating to an holy use, or Glorifying. *1 Lev. 10. 3.*



Quest. What then do we beg of God in his first Petition?

Ans. In the first Petition we beg of God, that his glorious Name and our holy Profession be not blasphemed, but glorified by ourselves, and others, in <sup>k</sup> Pf. 72. 19. thought, word, and deed.

Quest. What is the second Petition in the Lord's Prayer? SECTION XXXVI.

Ans. The second Petition in the Lord's Prayer is, *Thy Kingdom come*: which concerns the establishment of the Kingdom of God, and the destruction of the contrary Kingdoms, of Sin, Satan, <sup>1</sup> Rom. 5. 21. and Death.

Quest. How manifold is the Kingdom of God?

Ans. The Kingdom of God is threefold: namely, the <sup>m</sup> Kingdom of Power, <sup>m</sup> 2 Chron. 20. 6. for all Creatures; the Kingdom of Grace, in the hearts of his children; and the Kingdom of Glory, which is in Heaven.

Quest. What is meant by the Coming of God's Kingdom.

Ans. By the Coming of God's Kingdom is meant the establishment of his spiritual Dominion, where it is not received; and the enlargement of it, where it is received.

Quest. What then do we pray for concerning God's three Kingdoms?

Ans. Concerning God's three Kingdoms we pray, that he would <sup>n</sup> rule <sup>n</sup> Pf. 103. 19. among his Enemies, propagate his Gospel, and send his Son in the Clouds for the accomplishment of our Salvation.

B

Quest.

**SECTION  
XXXVII.**

*Quest. Which is the third Petition in the Lord's Prayer?*

*Ans.* The third Petition in the Lord's Prayer is, *Thy will be done in earth, as it is in heaven*: which concerns our Obedience to God. For we pray that His will may be done, and not Ours.

*Quest. How is the Will of God distinguished?*

*Ans.* The Will of God is distinguished into the ° secret Will of God, which requireth acquiescence in his Providence and the revealed Will of God, which requireth active Obedience.

*Quest. After what manner ought the revealed Will of God to be done?*

*Ans.* The revealed Will of God ought to be done by us Men upon Earth, as the same is done by ° his Angels in Heaven.

**SECTION  
XXXVIII.**

*Quest. Which is the fourth Petition in the Lord's Prayer?*

*Ans.* The fourth Petition in the Lord's Prayer is, *Give us this day our daily Bread*: which concerns the ° maintaining of our Bodies in this temporary Life.

*Quest. What is meant by daily Bread?*

*Ans.* By daily Bread are meant outward comforts necessary for our sustenance, in our ° present and respective Conditions.

*Quest. What is meant by Our Bread?*

*Ans.* By Our Bread is meant the relief which is ° procured by direct and honest means.

*Quest. Why do we beg Our Bread from God every day?*

*Ans.* We beg Our Bread from our Heavenly Father every day, that we may obtain it from him with his Fatherly aid.

daily blessing, <sup>t</sup> and may rest contented <sup>t</sup> 1 Tim. 6. 8.  
with present necessities.

Quest. Which is the fifth Petition in the Lord's Prayer? SECTION XXXIX.

Ans. The fifth Petition in the Lord's Prayer is, *And forgive us our trespasses, as thou forgive them, that trespass against us*: which concerns <sup>u</sup> God's pardoning our <sup>u</sup> Mat. 18. 32, 35.  
trespasses or Debts.

Quest. What mean you by *Trespasses* or *Debts*?

Ans. By *Trespasses* or *Debts* I mean Sins, by which we become in a manner <sup>w</sup> Psal. 51. 4.  
debted to the Justice of God.

Quest. What then do we particularly desire of God in this fifth Petition?

Ans. In this fifth Petition we particularly desire, that God would not exact from us the penalty of Sin, but would accept of the <sup>x</sup> satisfaction of Christ, and <sup>x</sup> 2 Cor. 5. 21,  
would for his sake discharge us from the debt.

Quest. Why do we pray to God to forgive us, as we forgive our Offenders?

Ans. We pray God to forgive us, as he forgive our Offenders; that our forgiving them may be a Condition of our forgiveness; and an <sup>y</sup> Obligation to ourselves so to forgive others, as we desire God to forgive us. <sup>y</sup> Mark 11. 25.

Quest. Which is the sixth Petition in the Lord's Prayer? SECTION XL.

Ans. The sixth Petition in the Lord's Prayer is, *And lead us not into Temptation, but deliver us from Evil*: which concerns our preservation from the <sup>z</sup> power of Sin <sup>z</sup> Psal 119. 133.  
and Satan.

Quest. Upon what terms do we pray to be delivered from Temptation and Sin?

Ans. We pray Conditionally [if it please God] to be delivered from Temptation: but we pray <sup>a</sup> Absolutely to be delivered from the Evil of it.

Quest. Doth God tempt us to Sin?

Ans. Though God do try us, yet doth he not <sup>b</sup> properly tempt us to Sin: but yet for our Sins, he may both permit Satan to tempt us, and permit us to fall by the temptation.

Quest. What do we then particularly pray for, concerning Temptation?

Ans. Concerning Temptation we particularly pray, that <sup>c</sup> God would be with us in the Temptation, would support us under it, and safely deliver us out of it.

---

SECTION  
XLI.

---

Quest. Which is the Doxology, or Conclusion with Praise of the Lord's Prayer?

Ans. The Doxology and Conclusion of the Lord's Prayer is, *For thine is the Kingdom, and the Power, and the Glory, for ever, AMEN:* which contains a form of Praising God, as well as <sup>d</sup> a Reason why we put up the Petitions unto him.

Quest. What is meant by Kingdom, Power, and Glory?

Ans. By Kingdom, Power, and Glory, is meant the <sup>e</sup> Majesty of God's Supreme and Omnipotent Rule over all Creatures.

Quest. Do not Rule, Power, and Glory, belong also to earthly Princes?

Ans. Rule, Power, and Glory, belong in some respect to earthly Princes: But



at <sup>f</sup> Originally, Eminently, and Eter- <sup>f</sup> 1 Tim. 1. 17.  
ly they belong only to God.

Quest. What is meant by AMEN?

Ans. By AMEN, or <sup>g</sup> So be it, are <sup>g</sup> Jer. 28. 6.  
meant Approbation, Assurance, and De-  
line of Accomplishment.

Quest. How many parts of Prayer are SECTION XLII.  
there?

Ans. There are four parts of Prayer;  
namely, <sup>h</sup> Supplication, Petition, Inter- <sup>h</sup> 1 Tim. 2. 1.  
cession, and Thanksgiving.

Quest. What is meant by Supplication  
and Petition?

Ans. By Supplication is meant <sup>i</sup> Prayer <sup>i</sup> Hos. 14. 2.  
for the averting of Evil; and by Petition  
is meant Prayer for the obtaining of  
Good.

Quest. What is meant by Intercession and  
Thanksgiving?

Ans. By Intercession is meant <sup>k</sup> Prayer <sup>k</sup> Col. 1. 3, 4.  
for others; and by Thanksgiving is meant  
Praising God for Mercies already re-  
ceived.

Quest. Upon what terms must we gene-  
rally pray for God's favour?

Ans. What God hath Absolutely  
commanded or promised, we must pray  
for Absolutely; and what he hath pro-  
mised upon Conditions we must pray for  
under the same Conditions.

---

## THE SACRAMENTS.

### SECTION XLIII.

*Quest. How many are the Sacraments of the New Testament?*

<sup>1</sup> Mat. 28. 19.  
<sup>1</sup> Cor. 26. 26.

*Ans.* As there be two chief Sacraments of the Old Testament; namely, Circumcision and the Passover: so there are two Sacraments of the New Testament; namely, <sup>1</sup> Baptism and the Lord's Supper.

*Quest. What do these two Sacraments of the New Testament set forth?*

<sup>1</sup> I Cor. 11. 26.

*Ans.* Baptism setteth forth new Birth, and therefore is received but once: the Lord's Supper setteth forth spiritual <sup>m</sup> Nourishment, and therefore is received oftentimes.

*Quest. How many things are required to make a Sacrament?*

<sup>1</sup> I Cor. 11. 23, 24.

*Ans.* To make a Sacrament are required three things; namely, an <sup>n</sup> outward Sign signifying, an inward Grace signified, and a Divine Word of Institution and Promise belonging to them.

*Quest. Doth the outward Sign in a Sacrament only signify?*

<sup>1</sup> I Cor. 10. 16.

*Ans.* The outward Sign in a Sacrament doth not only signify, but also <sup>o</sup> exhibit and seal the inward and spiritual Grace to the believing Receiver.

### SECTION XLIV.

<sup>1</sup> Mat. 28. 19.

*Quest. What is Baptism?*

*Ans.* Baptism is an application of Water, <sup>p</sup> in the Name of the holy Trinity.

*Quest. What is the inward or spiritual part in Baptism?*

*Ans.*

*Ans.* The inward or spiritual part in baptism is the purging and <sup>1</sup> Mortification of sin, and a Spiritual Resurrection to the state of Grace and newness of Life.

*Quest.* How many States of man are there in the world?

*Ans.* In this world there are three states of man; First, the <sup>1</sup> State of Innocency, in which the first Man was created after the Image of his Maker; Secondly, the State of Sin, in which all men were naturally Born; Thirdly, the state of Grace, into which we are transferred by Christ.

*Quest.* What is required to make Baptism effectual?

---

SECTION  
XLV.

---

*Ans.* To make Baptism effectual, it is required that the Baptized person practise the <sup>2</sup> two chief Conditions of the Christian Covenant; Repentance and Faith.

*Quest.* What is Repentance?

*Ans.* <sup>1</sup> Repentance is a sorrowful sense and acknowledgment of sin, with turning from it unto God.

*Quest.* Upon what doth our Faith chiefly rely?

*Ans.* Our Faith doth chiefly rely upon the gracious <sup>2</sup> promises of a most faithful and most powerful God, which promises are ratified in Christ.

<sup>u</sup> Rom. 4. 20, 21.

*Quest.* But why are Infants admitted to the Sacrament of Baptism?

*Ans.* Infants are admitted to the Sacrament of Baptism, upon the profession of Christianity made by those that undertake for them.

*Quest.*

---

SECTION  
XLVI.

---

Quest. By what name is the second Sacrament called in holy Scripture?

Ans. In holy Scripture, the second Sacrament is called the Lord's Table, w I Cor. II. 20. w the Lord's Supper, and the breaking of Bread.

Quest. Why is the second Sacrament called the Lord's Supper?

Ans. The second Sacrament is called x I Cor. II 25, the Lord's Supper, because the x Lord 26. Jesus himself ordained it, for a continual Memorial of his own Death.

Quest. What outward Elements are to be used in the Lord's Supper?

Ans. The outward Elements to be used in the Lord's Supper are Bread and y Psal. 104. 15. Wine, which are y two sorts of food most excellent in their kind.

Quest. Why is our Communion with Christ set forth by eating and drinking?

Ans. Our Communion with Christ is set forth by eating and drinking, z John 6. 56. shew our z near conjunction with him by whom our Spiritual Life is maintained.

---

SECTION  
XLVII.

---

Quest. Are the Bread and Wine at the Lord's Table changed?

Ans. The a Bread and Wine at the a Mat. 26. 26, 29. Lord's Table are not changed in nature, but in use; as being appointed there to set forth something which is inward and spiritual.

Quest. What doth the breaking of the Bread, and pouring out of the Wine, at the Lord's Table, set forth?

Ans. b The breaking of the Bread b Luke 22. 19, 20. and pouring out of the Wine, at the Lord's Table, set forth the breaking of Christ's



Christ's Body, and the shedding of his blood upon the Cross, for us.

Quest. *What doth the distributing of the Bread and Wine at the Lord's Table set forth?*

Ans. The distributing of the Bread and Wine, at the Lord's Table, setteth forth the distributing or giving of Christ's Body and Blood to us, as <sup>c</sup> Food for our <sup>c</sup> I Cor. 10. 16. souls.

Quest. *By what means are the Body and Blood of Christ, in the Lord's Supper, received?*

Ans. The Body and Blood of Christ in the Lord's Supper, are received by the Grace of Faith.

Quest. *After what manner are the Body and Blood of Christ, in the Lord's Supper, received?*

**SECTION XLVIII.**

Ans. The Body and Blood of Christ, in the Lord's Supper, are received \* spi- \* John 6. 55, 56. ritually by the worthy Communicant.

Quest. *What is required to make a worthy Communicant?*

Ans. To make a worthy Communicant it is <sup>d</sup> required, that before a <sup>d</sup> I Cor. 11. 28. man come to the Lord's Table, he examine himself; which presupposeth in him, a competent Knowledge of himself.

Quest. *Why must a man examine himself, before he cometh to the Lord's Table?*

Ans. A man must examine himself before he come to the Lord's Table, because the unworthy Communicant <sup>c</sup> I Cor. 11. 27, 29. becometh guilty of the Body and Blood of Christ, and eateth and drinketh judgment to himself.

Quest. *Concerning what things ought a Com-*

a Communicant chiefly to examine himself?

*Answ.* A Communicant ought to examine himself concerning his Repentance, Faith, and Thankfulness towards God; as also, concerning his Charity toward men: all which are absolutely requisite to make a worthy Communicant.

## P R A Y E R S.

**O** Lord open thou my lips, and my mouth shall shew forth thy praise; *Psaln li. 15.*

**O** Almighty God, who out of the mouth of babes and sucklings hast ordained strength, mortification, and kill all vices in me, and so strengthen me by thy grace, that by the innocency of my life, and constancy of faith even unto death, I may glorify thy Name through Jesus Christ our Lord, in whose own words I further call upon thee, *Our Father, &c.*

**A** Almighty and everlasting God, heavenly Father, I give thee humble thanks, that thou hast vouchsafed to call me to the knowledge of thy grace and faith in thee: increase this knowledge and confirm this faith in me evermore. Give thy holy Spirit to me, that I being born again, may be made heir of everlasting salvation, through our Lord Jesus Christ who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

### ¶ A Prayer for the Morning.

**O** Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we faithfully

to no sin, neither run into any kind of danger;  
 but that all our doings may be ordered by thy go-  
 vernance to do always that is righteous in thy sight,  
 through Jesus Christ our Lord; in whose Name and  
 words we further call upon thee, *Our Father, &c.*

*Or this.*

**P**REVENT us, O Lord, in all our doings with thy  
 most gracious favour, and further us with thy  
 continual help: that in all our works begun, con-  
 tinued, and ended in thee, we may glorify thy holy  
 Name, and finally by thy mercy obtain everlasting  
 life, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Evening.*

**O** God, from whom all holy desires, all good  
 counsels, and all just works do proceed; Give  
 unto thy servants that peace which the world cannot  
 give: that both our hearts may be set to obey thy  
 commandments, and also that by thee we being de-  
 livered from the fear of our enemies, may pass our  
 time in rest and quietness, through the merits of  
 Jesus Christ our Saviour, ; in whose Name we further  
 call upon thee, *Our Father, &c.*

*Or this.*

**L**IGHTEN our darkness, we beseech thee, O Lord,  
 and by thy great mercy defend us from all perils  
 and dangers of this night, for the love of thine only  
 Son our Saviour Jesus Christ. *Amen.*

THE END.

THE HISTORY OF THE

... of the ...  
... of the ...  
... of the ...

... of the ...  
... of the ...  
... of the ...

... of the ...  
... of the ...  
... of the ...

... of the ...  
... of the ...  
... of the ...



